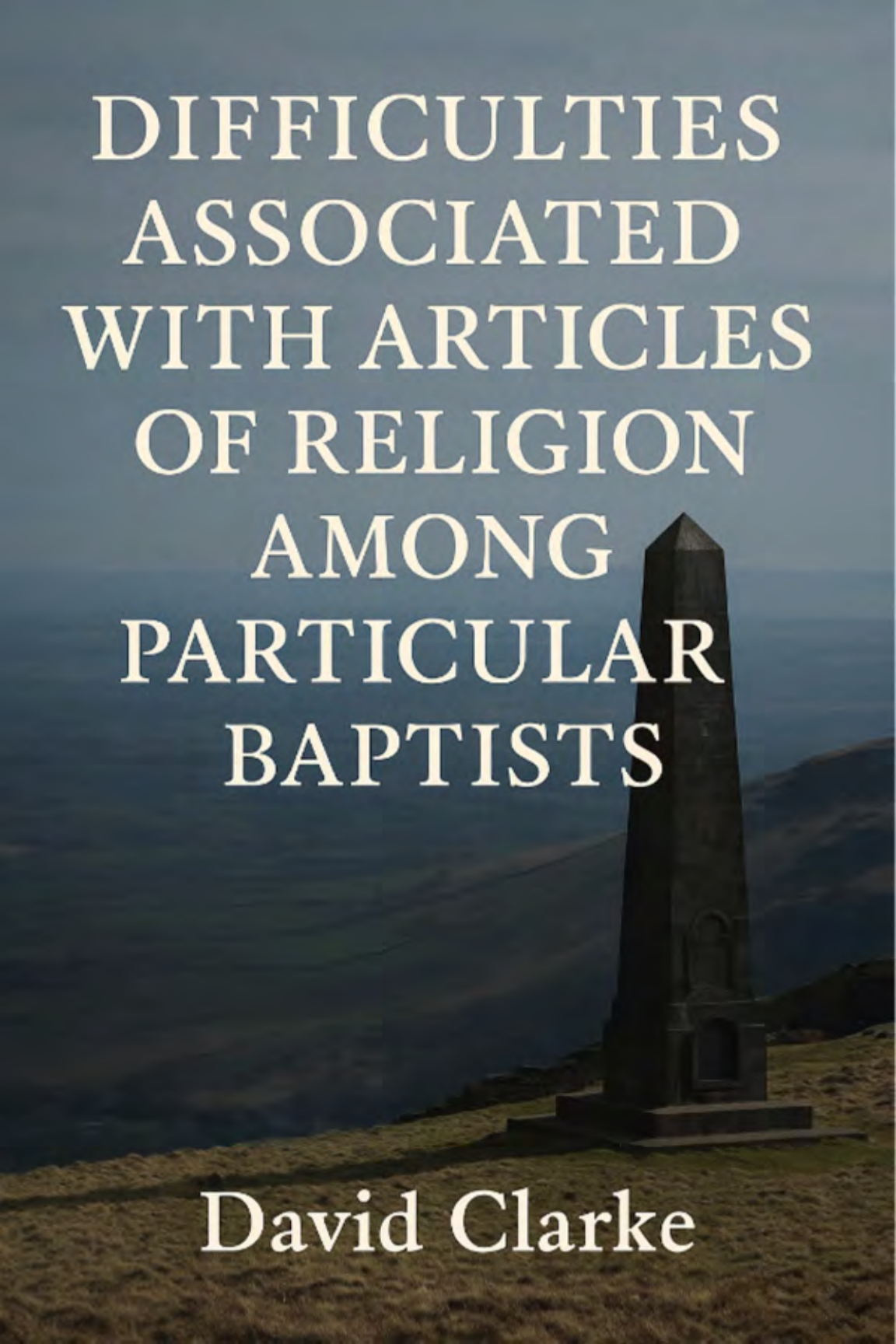
# DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION AMONG PARTICULAR BAPTISTS



David Clarke

# Difficulties Associated With Articles Of Religion Among Particular Baptists

**David Clarke**

**Bierton Particular Baptists**
**11 Hayling Close**
**Fareham**
**Hampshire**
**PO143A**

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## INTRODUCTION

Articles of Religion or confessions of faith are used to inform others of what a church, or religious society believes. Some churches restrict membership to those who will subscribe to, and affirm their articles of Religion. A church generally includes, with their Articles of Religion, rules of conduct that members are to follow.

One of the problems that this brings is that the truths of the Christian religion cannot be expressed in simple terms, and they require good biblical knowledge in order to express doctrine clearly. Which means a person relatively new to the Christian faith, who does not have extensive biblical knowledge, could not in conscience affirm, or subscribe to, complex theological points of doctrine.

It may be a Church has inherited Articles of Religion, or are linked by association to a denomination who authored them, or their articles were written hundreds of years ago, in which case any ambiguity that may have arisen in them cannot be clarified, resolved or corrected easily.

It would be unreasonable to expect anyone seeking membership of such a church, to subscribe to Articles of Religion that are ambiguous, unclear, badly worded, or required a degree in theology to understand them, or at worse in error.

This book demonstrates some of the problems that Articles of Religion can cause, and it should be noted that we have no record of this problem occurring, in the early days of the Christian church. Those whom the Lord added to the church were such that should be saved, and we have no evidence that they were required to subscribe to any of the confessions of faith, or articles of religion, that we are about to look into. Even the Apostles were growing in the knowledge of the Lord Jesus Christ, just as we do today. Peter is an example of one whom Paul had to withstand, to the face, over matters of doctrine and practice.

There have been numerous creeds developed since the early days of the Christian religion, such as The Apostles Creed, and the Nicaean Creed, in the fifth century. All of which seek to present what was believed by that

generation of Christians. These being compiled by Christian men to clarify and teach the Christian faith, correct errors and alert to false doctrine.

Since the Reformation there have been a range of confessions of faith such as the 39 Articles of the Church of England, 1563. The First London Baptist Confession of Faith 1644. The Westminster Confession Of Faith 1646, all with a varying degrees of complexity.

Due to the difficulties, that some Christians have experienced, when seeking to follow the Lord Jesus Christ, and due to a rightly governed conscience, they may find the practice of limiting church membership to those who will subscribe to a set of Articles of Religion, that contain certain questionable points of doctrine unhelpful, as it prevents them seeking membership of that church.

The author of this book, wishes to relate some of these difficulties he faced, when having to deal with Articles of Religion, and Church membership. And explain the problems encountered when seeking to join a the Bierton Strict and Particular Baptists church, in 1976.

## ARTICLES OF RELIGION IMPORTANT

It is the view of this author, that Articles of Religion are necessary, at least to some degree, due to the vast differences of beliefs held by all manor of those, professing Christianity. It is most reasonable, if not essential, that believers should see eye to eye, when working together in the cause of God and truth.

**Authors Testimony**

It is the testimony of this author that when he was converted, from crime to Christ, he was not connected with any church and had no real knowledge of the bible. He was virtually illiterate and was directed, by other Christians, to an Assemblies of God church, in Aylesbury, in January, 1970. He learned to read by reading the bible and classical Christian literature, and soon realized that the doctrines of grace were those truths taught in the bible, but not in the Assemblies of God Church he attended, or other churches he had visited in Aylesbury.

After a period of four years and learning to read the bible and a range of classical Christian literature he joined Bierton Strict and Particular Baptists Church, on the, 8th January, 1976. At which time he was received as a member of the Bierton Society of Particular Baptists[1], a church founded in 1831.

It was here he gave an account of his becoming a Christian and conversion, and being received into membership of the church, but this was not without some difficulty.

1 The Article of Religion and Rule may be viewed in the Appendix 1.

This personal account of joining the Bierton Strict and Particular Baptists church, may be viewed in the YOUTUBE video, **Chapter 20, 'I Join The Bierton Strict and Particular Baptists**[2], Which is an extract taken from the book, 'Let Christian Men be Men'. Also, the Articles of Religion, of the Bierton Church, may be viewed, in the Appendix 1, of this book. Or the YOUTUBE video, Bierton Strict and Particular Baptists, Articles of Religion, 1831

**A DIFFICULTY OVER ARTICLES OF RELIGION**

The author says becoming a church member was not without some difficulty as the Articles of Religion that were presented to him were not the same as those set out in the trust deed of the church, dated 1831. The articles presented contain two articles that he could not subscribe too as they were not supported by scripture or mentioned in the articles set out in the trust deed.

Help was sought from Mr Hill, one of their supply ministers and a Gospel Standard listed minister, from Luton, "Ebenezer". The matter was resolved and it was agreed that those Articles of Religion found in the trust deed were those to be agreed upon and the spurious articles ignored. This matter is recorded in chapter previously mentioned book, 'Let Christian Men Be Men'.

The Bierton church became a Gospel Standard cause on 16th January, 1981 and with this brought further difficulties within and without the church, from those who were either opposed to the Gospel Standard Articles of Religion, or from those had no idea of the historic need to define certain doctrines.

In 1982, the author was called, by the Lord, and sent by the church to preach the gospel, according to the term set out in the Articles of Religion of the Church. During the following two years he preached in many Gospel Standard causes throughout the country. During this time it was realized there was a need to clearly teach the doctrines of grace and to rightly divide the word of truth.

With a short period of time the Bierton church slipped into error allowing general redemptions hymns to be taught instead of particular redemption. Not only so but issues about duty faith and duty repentance surfaced that the Church could not deal with. Then it was put forward that the Law of Moses was the rule of life and conduct for the believer, and not the Royal Law of Christ. Added to which, superstitious views were expressed about the chapel building and it being the house of God, and the communion table being a holy table.

2 'Let Christian Men Be Men'.

The sad thing was that there appeared to be no one able to come along side and help resolve these difficulties. The long standing church members held uneducated views that opposed the Articles of Religion and of gospel truths and were governed by longstanding traditions that denied the gospel of Christ. In 1984, the author withdrew from the church, over maters of conscience, and wrote an account of his session and published his concerns, that clearly identified these errors, and circulated them to all concerned.

The Bierton chapel was closed for worship on December 2002, whilst the author was on Christian mission work in the Philippines, as all its member had died.

A full account of all these matters is recorded the author's book, 'Let Christian Men Be Men'., Initially published, in 1984, with a view to help any who were serious in their pursuit of gospel truth and the cause of Christ.

**Written From Experience**

It is due to the authors experience of Articles of Religion and certain practices in Particular Baptist churches that he wishes to introduce the reader to four sets of Particular Baptist Articles of Religion.

1) The First London Baptists Confession, 2nd Edition [3]1646.
2) The London Baptist Confession 1689, which is a fuller confession and very useful to educate the reader, and from which other confessions were based.
3) The Bierton Society of Particular Baptists, 1831.
4) The Gospel Standard Articles, 1878.

The Bierton church became a Gospel Standard cause, in 1981 and adopted the 35 Articles of Religion and their rules of conduct. It is intended to point out the doctrinal differences between these articles and their deficiencies. All with a view to educate and help resolved matters that may be at variance amongst todays generation of believers.

It is the authors view, that any elder, or any person involved in leadership, should have a good understanding of their Articles of Religion, and to be able to explain them, and to be aware of similar articles that may differ from theirs.

3 Please note the first edition was produced in 1644 and in the authors opinion the second edition is that much better than the first as this free from that legal spirit that is reintroduced in 1698 Baptist confession that we introduce later.

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# 1 THE FIRST LONDON BAPTIST CONFESSION OF FAITH 1646

**2nd Edition**

Of those CHURCHES which are commonly (though falsely) called ANABAPTISTS;

Of seven congregations or churches of Christ in London. Which are commonly, but unjustly, called Anabaptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off those aspersions which are frequently, both in pulpit and print, unjustly cast upon them. Printed in London, Anno 1646.

Presented to the view of all that fear God, to examine by the touchstone of the Word of Truth: As likewise for the taking off those aspersions which are frequently both in Pulpit and Print, (although unjustly) cast upon them. Acts 4.20

We can not but speak the things which wee have seen and heard. Isai. 8.20

To the Law and to the testimony, if they speak not according to this Rule, it is because there is no light in them.

2 Cor. 1.9, 10

But wee had the sentence of death in our selves, that wee should not trust in our selves, but in the living God which raiseth the dead; who delivered us from so great a death, and doth deliver, in whom wee trust that he will yet deliver. LONDON

TO ALL THAT DESIRE

The lifting up of the Name of the LORD Jesus in sincerity, the poor despised Churches of God in London send greeting, with prayers for their farther increase in the knowledge of CHRIST JESUS.

We question not but that it will seem strange to many men, that such as we are frequently termed to be, lying under that calumny and black brand of Heretics, and sowers of division as we do, should presume to appear so publicly as now we have done: But yet notwithstanding we may well say, to give answer to such, what David said to his brother, when the Lord's battle was a fighting, 1 Sam. 29:30. Is there not a cause?

Surely, if ever people had cause to speak for the vindication of the truth of Christ in their hands, we have, that being indeed the main wheel at this time that sets us awork; for had anything by men been transacted against our persons only, we could quietly have sitten still, and committed our Cause to him who is a righteous Judge, who will in the great day judge the secrets of all men's hearts by Jesus Christ: But being it is not only us, but the truth professed by us, we cannot, we dare not but speak; it is no

strange thing to any observing man, what sad charges are laid, not only by the world, that know not God, but also by those that think themselves much wronged, if they be not looked upon as the chief Worthies of the Church of God, and Watchmen of the City: But it hath fared with us from them, as from the poor Spouse seeking her Beloved, Cant. 5:6, 7. They finding us out of that common roadway themselves walk, have smote us and taken away our vail, that so we may by them be recommended odious in the eyes of all that behold us, and in the hearts of all that think upon us, which they have done both in Pulpit and Print, charging us with holding Free-will, Falling away from grace, denying Original sin, disclaiming of Magistracy, denying to assist them either in persons or purse in any of their lawful Commands, doing acts unseemly in the dispensing the Ordinance of Baptism, not to be named amongst Christians: All which Charges we disclaim as notoriously untrue, though by reason of these calumnies cast upon us, many that fear God are discouraged and forestalled in harboring a good thought, either of us or what we profess; and many that know not God encouraged, if they can find the place of our meeting, to get together in Clusters to stone us, as looking upon us as a people holding such things, as that we are not worthy to live: We have therefore for the clearing of the truth we profess, that it may be at liberty, though we be in bonds, briefly published a Confession of our Faith, as desiring all that fear God, seriously to consider whether (if they compare what we here say and confess in the presence of the Lord Jesus and his Saints) men have not with their tongues in Pulpit, and pens in Print, both spoken and written things that are contrary to truth; but we know our God in his own time will clear our Cause, and lift up his Son to make him the chief cornerstone, though he has been (or now should be) rejected of Master Builders. And because it may be conceived, that what is here published, may be but the Judgment of some one particular Congregation, more refined than the rest; We do therefore here subscribe it, some of each body in the name, and by the appointment of seven Congregations, who though we be distinct in respect of our particular bodies, for convenience sake, being as many as can well meet together in one place, yet are all one in Communion, holding Jesus Christ to be our head and Lord; under whose government we desire alone to walk, in following the Lamb wheresoever he goeth; and we believe the Lord will daily cause truth more to appear in the hearts of his Saints, and make them ashamed of their folly in the Land of their Nativity, that so they may with one shoulder, more study to lift up the Name of the Lord Jesus, and stand for his appointments and Laws; which is the desires and prayers of the condemned Churches of Christ in London for all saints.

**Subscribed in the Names of seven Churches in**

**London**

William Kiffin.
Thomas Patience
John Spilsbery
George Tipping
Samuel Richardson
Thomas Skippard.
Thomas Munday
Thomas Gunne
John Mabbatt
John Webb
Thomas Killcop
Paul Hobson
Thomas Goare
Joseph Phelpes
Edward Heath

**1. The Lord Our God Is But One God,**

Whose subsistence is in Himself; whose essence cannot be comprehended by any but Himself, who only hath immortality, dwelling in the light, which no man can approach unto; who is in Himself most holy, every way infinite, in greatness, wisdom, power,love: merciful and gracious, long- suffering, and abundant in goodness and truth; who giveth being, moving and preservation to all creatures.

1 Cor.8:6; lsa.44:6. 46:9; Exod.3:14; 1 Tim.6:16; Isa. 43:15; Ps.147:5; Deut.32:3; Job 36:5; Jer.10:12; Exod.34:6.7; Acts17:28; Rom.11:36.

**2. In This Divine And Infinite Being**

There Is The Father, the Word, and the Holy Spirit; each having the whole divine Essence, yet the Essence undivided; all infinite without any beginning, therefore but one God; who is not to be divided in nature, and being, but distinguished by several peculiar relative properties. 1 Cor.1:3; John 1:1, 15:26; Exod.3:14; 1 Cor.8:6.

**3. God Hath Decreed In Himself,**

Before the world was, concerning all things, whether necessary, accidental or voluntary, with all the circumstances of them, to work, dispose, and bring about all things according to the counsel of His own will, to His glory: (Yet without being the author of sin, or having fellowship with anything therein) in which appears His wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing His decree: And God hath before the foundation of the world, foreordained some men to eternal life, through

Jesus Christ, to the praise and glory of His grace; and leaving the rest in their sin to their just condemnation, to the praise of His justice. Isa.46:10; Eph.1:11; Rom.11:33; Ps.115:3, 135:6, 33:15; 1 Sam.10:9.26; Prov.21:6; Exod.21:13; Prov.16:33; Ps.144; Isa.45:7: Jer.14:22; Matt.6:28,30; Col.1:16, 17; Num.23:19.20 Rom.3:4; Jer.10:10; Eph.1:4,5. Jude 4.6; Prov.16:4.

**4. In The Beginning God Made All Things**

Very Good; Created man after His own Image, filled with all meet perfection of nature, and free from all sin; but long he abode not in this honor; Satan using the subtlety of the serpent to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, transgressed the command of God, and fell, whereby death came upon all his posterity; who now are conceived in sin, and by nature the children of wrath, the servants of sin, the subjects of death, and other miseries in this world, and for ever, unless the Lord Jesus Christ set them free. Gen.1:1; Col.1:16; lsa.45:12; 1 Cor.15:45,46; Eccles.7:29; Gen.3:1,4,5; 2 Cor.11:3; 1 Tim.2:14; Ga1.3:22; Rom.5:12,18,19,6:22; Eph.2:3.

**5. God In His Infinite Power And Wisdom,**

Doth dispose all things to the end for which they were created; that neither good nor evil befalls any by chance, or without His providence; and that whatsoever befalls the elect, is by His appointment, for His glory, and their good. Job 38:11: Isa.46:10,11; Eccles.3:14; Mark 10:29.30; Exod.21:13; Prov.16:33; Rom.8:28.

**6. The Elect Being Loved Of God**

With An Everlasting Love, Are redeemed, quickened, and saved, not by themselves, nor their own works, lest any man should boast, but, only and wholly by God, of His own free grace and mercy, through Jesus Christ, who is made unto us by God, wisdom, righteousness, sanctification, and redemption, and all in all, that he that rejoiceth, might rejoice in the Lord. Jer.31:2; Eph.1:3,7, 2:8,9; 1 Thess.5:9; Acts 13:38; 2 Cor.5:21; Jer.9:23.24; 1 Cor.1:30.31; Jer.23:6.

**7. And This Is Life Eternal,**

That We Might Know Him the Only True God,and Jesus Christ whom He hath sent. And on the contrary, the Lord will render vengeance, in flaming fire, to them that know not God, and obey not the gospel of Jesus Christ. John 17:3; Heb.5:9; 2 Thess.1:8; John 6:36.

**8. The Rule Of This Knowledge,**

Faith, And Obedience, concerning the worship of God, in which is contained the whole duty of man, is (not men's laws, or unwritten traditions, but) only the word of God contained in the holy Scriptures; in which is plainly recorded whatsoever is needful for us to know, believe, and practice;

which are the only rule of holiness and obedience for all saints, at all times, in all places to be observed. Col.2:23; Matt.15:6,9; John 5:39; 2 Tim.3:15,16,17; Isa.8:20; Gal.1:8.9: Acts 3:22,23.

**9. The Lord Jesus Christ,**

Of Whom Moses And The Prophets Wrote, the Apostles preached, **He is the Son of God,** the brightness of His glory, etc. by whom He made the world; who upholdeth and governeth all things that He hath made; who also when the fulness of time was come, was made of a woman, of the tribe of Judah, of the seed of Abraham and David; to wit, of the virgin Mary, the Holy Spirit coming down upon her, the power of the most High overshadowing her; and He was also tempted as we are, yet without sin. Gen.3:15, 22:18, 49:10; Dan.7:13, 9:24, etc.; Prov.8:23; John 1:1,2,3; Heb.1:8; Ga1.4:4; Heb.7:14; Rev.5:5; Gen.49:9,10; Rom.l:3, 9:10; Matt. l:16; Luke 3:23,26; Heb.2:16; Isa.53:3,4,5; Heb.4:15.

**10. Jesus Christ Is Made The Mediator**

Of The New And Everlasting Covenant of grace between God and man, ever to be perfectly and fully the prophet, priest, and king of the Church of God for evermore. 1 Tim.2:5; Heb.9:15; John 14:6; Isa.9:6,7.

**11. Unto This Office He Was Appointed**
**By God From Everlasting**

and in respect of his manhood, from the womb called, separated, and anointed most fully and abundantly with all gifts necessary. God having without measure poured out His Spirit upon Him. Prov.8:23; Isa.42:6, 49:15, 11:2.3.4,5. 61 :1.2 ; Luke 4:17,22; John 1:14,26, 3:34.

**12. Concerning His Mediator-ship,**

The Scripture holds forth Christ's call to His office; for none takes this honour upon Him, but He that is called of God as was Aaron, it being an action of God, whereby a special promise being made, He ordains His Son to this office; which promise is, that Christ should be made a sacrifice for sin; that He should see His seed, and prolong His days, and the pleasure of the Lord shall prosper in His hand; all of mere free and absolute grace towards God's elect, and without any condition foreseen in them to procure it. Heb.5:4.5.6; Isa.53:10,11; John 3:16; Rom.8:32.

**13. This Office To Be Mediator,**

That Is, To Be Prophet, Priest, And King of the Church of God, is so proper to Christ, that neither in whole, or any part thereof, it cannot be transferred from Him to any other. 1 Tim.2:5; Heb.7:24; Dan.7:14; Acts 4:12; Luke 1:33; John 14:6.

**14. This Office To Which Christ Is Called,**

Is threefold; a prophet, priest, and king: This number and order of

offices is necessary, for in respect of our ignorance, we stand in need of His prophetical office; in respect of our great alienation from God, we need His priestly office to reconcile us; and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold and preserve us to His heavenly kingdom . Deut.18:15; Acts 3:22,23; Heb.3:1, 4:14,15; Ps.2:6; 2 Cor.5:20; Acts 26:18; Col.1:21; John 16:8; Ps.110:3; Song of Sol.1:3; John 6:44; Phil.4:13; 2 Tim.4:18.

**15. Concerning The Prophecy Of Christ,**

it is that whereby He hath revealed the will of God, whatsoever is needful for His servants to know and obey; and therefore He is called not only a prophet and doctor, and the apostle of our profession, and the angel of the covenant, but also the very wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the gospel to His people. John 1:18. 12:49,50, 17:8; Deut.18:15; Matt.23:10; Heb.3:1; Mal.3:1;1 Cor.1 :24; Col.2:3.

**16. That He Might Be A Prophet**

Every Way Complete, it was necessary He should be God, and also that He should be man: For unless He had been God, He could never have perfectly understood the will of God; and unless He had been man, He could not suitably have unfolded it in His own person to men. John 1:18; Acts 3:22; Deut.18:15; Heb.1:1.

NOTE: That Jesus Christ is God is wonderfully and clearly expressed in the Scriptures.

i. He is called the mighty God. lsa.9:6.
ii. That Word was God, John 1:1.
iii. Christ, who is God over all, Rom.9:5.
iv. God manifested in the flesh, 1 Tim.3:16.
v. The same is very God, 1 John 5:20.
vi. He is the first, Rev.1:8.
vii. He gives being to all things, and without Him was
nothing made, John 1:2.
viii. He forgiveth sins, Matt.9:6.
ix. He is before Abraham, John 8:58.
x. He was and is, and ever will be the same, Heb.13:8.
xi. He is always with His to the end
Of the world, Matt.28:20. Which could not be said
of Jesus Christ, if He were not God.
xii. And to the Son He saith, Thy throne,
xiii God, is forever and ever, Heb.1:8. John 1:18.

**Also, Christ is not only perfectly God, but perfect**

Man, made of a woman, Ga1.4:4.

A. Made of the seed of David, Rom.1:3.

B. Coming out of the loins of David, Acts 2:30.

C. Of Jesse and Judah, Acts 13:23.

D. In that the children were partakers Of flesh and Blood He Himself likewise took part with them, Heb.2:14.

E. He took not on Him the nature of angels, but the Seed of Abraham, verse 16.

F. So that we are bone of His bone, and flesh of His Flesh. Eph.5:30.

G. So that He that sanctifieth, and they that are Sanctified are all of one. Heb.2:11. See Acts 3:22**;** Deut.18:15 Heb.1:1.

**17. Concerning His Priesthood,**

Christ having sanctified Himself, hath appeared once to put away sin by that one offering of Himself a sacrifice for sin, by which He hath fully finished and suffered all things God required for the salvation of His elect, and removed all rites and shadows, etc. and is now entered within the veil into the holy of holies, which is the presence of God. Also, He makes His people a spiritual house, an holy priesthood, to offer up spiritual sacrifice acceptable to God through Him. Neither doth the Father accept, nor Christ offer to the Father, any other worship or worshippers. John 17:19; Heb.5:7,8,9,10.12; Rom.5:19; Eph.5:2; Col.1:20; Eph.2:14, etc.; Rom.8:34; Heb.9:24, 8:1; 1 Pet.2:5; John 4:23.24.

**18. This Priesthood Was Not Legal**

Or Temporary, but according to the order of Melchisedek, and is stable and perfect, not for a time, but forever, which is suitable to Jesus Christ, as to Him that ever liveth. Christ was the priest, sacrifice, and altar: He was a priest according to both natures; He was a sacrifice according to His human nature; whence in Scripture it is attributed to His body, to His blood: Yet the effectualness of this sacrifice did depend upon His divine nature; therefore it is called the blood of God. He was the altar according to His divine nature, it belonging to the altar to sanctify that which is offered upon it, and so it ought to be of greater dignity than the sacrifice itself. Heb.7:16, etc.; Heb.5:6, 10:10; 1 Pet.l:18,19; Col.1:20 22; Heb.9:13; Acts 20:28; Heb.9:14, 13:10.12,15; Matt.23:17; John 17:19.

**19. Concerning His Kingly Office,**

Christ being risen from the dead, and ascended into heaven, and

having all power in heaven and earth, He doth spiritually govern His church, and doth exercise His power over all, angels and men, good and bad, to the preservation and salvation of the elect, and to the overruling and destruction of His enemies. By this kingly power He applieth the benefits, virtue, and fruits of His prophecy and priesthood to His elect, subduing their sins, preserving and strengthening them in all their conflicts against Satan, the world, and the flesh, keeping their hearts in faith and filial fear by His Spirit: By this His mighty power He ruleth the vessels of wrath, using, limiting and restraining them, as it seems good to His infinite wisdom. 1 Cor.15:4; 1 Pet.3:21,22; Matt.28:18,19; Luke 24:51; Acts 1:1, 5:30,31; John 19:36; Rom.14:9; John 5:26,27; Rom. 5:6,7,8, 14:17; Ga1.5:22,23; Mark 1:27; Heb.l:14; John 16: 15; Job 2:8; Rom.1:21; Eph.4:17,18; 2 Pet.2.

**20. This His Kingly Power Shall Be More**

Fully Manifested when He shall come in glory to reign among His saints, when He shall put down all rule and authority under His feet, that the glory of the Father may be perfectly manifested in His Son, and the glory of the Father and the Son in all His members. 1 Cor.15:24,28; Heb.9:28; 2 Thess.l:9,10; 1 Thess.4:15,16,17; John 17:21,26.

**21. Jesus Christ By His Death Did Purchase**

Salvation for the elect that God gave unto Him: These only have interest in Him, and fellowship with Him, for whom He makes intercession to His Father in their behalf, and to them alone doth God by His Spirit apply this redemption; as also the free gift of eternal life is given to them, and none else. Eph.1:14; Heb.5:9; Matt.1:21; John 17:6; Heb.7:25; 1 Cor.2: 12; Rom.8:29.30; 1 John 5:12; John 15:13,3:16.

**22. Faith Is The Gift Of God,**

Wrought in the hearts of the elect by the Spirit of God; by which faith they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in His nature and offices, and of the power and fulness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed. Eph.2:8; John 6:29, 4:10; Phi1.1:29; Ga1.5:22; John 17:17; Heb.4: 11,12; John 6:63.

**23. All Those That Have This Precious Faith**

Wrought In them, by the Spirit, can never finally nor totally fall away; seeing the gifts of God are without repentance; so that He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise, and beat against them, yet they shall never be able to take them off that foundation

and rock, which by faith they are fastened upon; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of His hands, and their names having been written in the book of life from all eternity. Matt.7:24.25; John 13:10.10:28,29; 1 Pet.1:4.5,6; Isa.49:13.14,15,16.

**24. Faith Is Ordinarily Begotten**

By the Preaching of The Gospel, or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead. Rom.10:17; 1 Cor.1:28; Rom.9:16; Ezek.16:16; Rom. 3:12,1:16; Eph.1:19; Col.1.2:12.

**25. The Preaching Of The Gospel**

To The Conversion Of Sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried, and risen again; who is made a prince and a Saviour for such sinners as through the gospel shall be brought to believe on Him. John 3:14.15.1:12; Isa.55:1; John 7:37; 1 Tim.1:15; Rom.4:5.5:8; Acts 5:30.31,2:36; 1 Cor.1:22,24.

**26. The Same Power That Converts**

To Faith In Christ, carrieth on the soul through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same. 1 Pet.l:5; 2 Cor.12:9; 1 Cor. l5:10; Phi1.2:12,13; John 15:5; Gal. 2:19.20.

**27. All Believers Are By Christ United To God;**

By which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs with Christ, to whom belong all the promises of this life, and that which is to come. 1 Thess.1:1; John 17:21, 20:17; Heb.2:11; 1 John 4:16; Gal.2:19.20.

**28. Those That Have Union With Christ,**

Are Justified from all their sins by the blood of Christ, which justification is a gracious and full acquittance of a guilty sinner from all sin, by God, through the satisfaction that Christ hath made by His death for all their sins, and this applied (in manifestation of it) through faith. 1 John 1:7; Heb.l0:14, 9:26; 2 Cor.5:19; Rom.3:23; Acts 13:38,39; Rom.5:1, 3:25,30.

**29. All Believers Are A Holy And Sanctified**

People, and that sanctification is a spiritual grace of the new covenant, and an effect of the love of God manifested in the soul, whereby the believer

presseth after a heavenly and evangelical obedience to all the commands, which Christ as head and king in His new covenant hath prescribed to them. 1 Cor.12; 1 Pet.2:9; Eph.l:4; 1 John 4:16; Matt.28:20.

**30. All Believers Through The Knowledge**

Of That Justification Of Life, given by the Father and brought forth by the blood of Christ, have as their great privilege of that new covenant, peace with God, reconciliation, whereby they that were afar off are made nigh by that blood, and have peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by whom we have received atonement. 2 Cor.5:19; Rom.5:9,10; Isa.54:10; Eph.2:13,14, 4:7; Rom.5:10,11.

**31. All Believers In The Time Of This Life**

Are In A Continual Warfare and combat against sin, self, the world, and the devil; and are liable to all manner of afflictions, tribulations and persecutions, being predestinated and appointed thereunto, and whatsoever the saints possess or enjoy of God spiritually, is by faith; and outward and temporal things are lawfully enjoyed by a civil right by them who have no faith. Rom.7:23,24; Eph.6:10,11,etc.; Heb.2:9,10; 2 Tim.3:12; Rom.8:29; 1 Thess.3:3; Gal.2:19,20; 2 Cor.5:7; Deut.2:5.

**32. The Only Strength By Which The Saints**

Are Enabled To Encounter with all oppositions and trials, is only by Jesus Christ, who is the captain of their salvation, being made perfect through sufferings; who hath engaged His faithfulness and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by His power to His everlasting kingdom. John 16:33,15:5; Phil.4:11; Heb.2:9,10; 2 Tim.4:18.

**33. Jesus Christ Hath Here On Earth**

**A Spiritual Kingdom,** which is His Church, whom He hath purchased and redeemed to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel, being baptized into that faith, and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their head and king. Matt.11:11; 2 Thess.1:1; 1 Cor.1:2; Eph.1:1; Rom.1:7; Acts 19:8,9,26:18; 2 Cor.6:17; Rev.18:4; Acts 2:37,10:37; Rom.10:10; Matt.18:19.20; Acts 2:42, 9:26; 1 Pet.2:5.

**34. To This Church He Hath**

Made His Promises, and giveth the signs of His covenant, presence, acceptation, love, blessing, and protection. Here are the fountains and springs of His heavenly graces flowing forth to refresh and strengthen them. Matt.28:18, etc.; 1 Cor.11:24. 3:21; 2 Cor.6:18; Rom.9:4.5; Ps.133:3;

Rom.3:7,10; Ezek.47:2.

**35. And All His Servants Of All Estates**

(Are to acknowledge Him to be their prophet, priest, and king;) and called thither to be enrolled among His household servants, to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government, to lead their lives in this walled sheepfold, and watered garden, to have communion here with His saints, that they may be assured that they are made meet to be partakers of their inheritance in the kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by Himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love. Acts 2:41,47; Isa.4:3; 1 Cor.12:6,7, etc.; Ezek.20:37,40; Song of Sol.4:12: Eph.2:19: Rom.12:4,5,6; Col.1:12, 2:5,6,19; Acts 20:32, 5:4, 2:44,45, 4:34.35; Luke 14:26; 1 Tim.6:1; Eph.4:16.

**36. Being Thus Joined, Every Church**

Hath Power Given Them From Christ, for their wellbeing, to choose among themselves meet persons for elders and deacons, being qualified according to the word, as those which Christ hath appointed in His testament, for the feeding, governing, serving, and building up of His Church; and that none have any power to impose either these or any other. Acts 1:23,26,6:3,15:22.25; Rom.12:7,8; 1 Tim.3:2,6.7; 1 Cor. 12:8,28; Heb.13:7,17; 1 Pet.5:1,2,3, 4:15.

**37. That The Ministers Lawfully Called,**

as aforesaid, ought to continue in their calling and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind. Heb.5:4; John 10:3,4; Acts 20:28,29; Rom.12:7,8; Heb.13:7.17; 1 Pet.5: 1.2,3.

**38. The Ministers Of Christ Ought To Have**

whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance they that preach the Gospel should live of the gospel by the law of Christ. 1 Cor.9:7,14; Ga1.6:8; Phil.4:15,16; 2 Cor.10:4; 1 Tim.1:2; Ps.110:3.

**39. Baptism Is An Ordinance**

Of The New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper. Matt.28:18,19;

John 4:1; Mark 16:15,16; Acts 2:37.38, 8:36,37,etc.

**40. That The Way And Manner**

Of Dispensing This Ordinance, is dipping or plunging the body under water; it being a sign, must answer the things signified, which is, that interest the saints have in the death, burial, and resurrection of Christ: And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ, in the day of the resurrection, to reign with Christ. Matt.3:16; Mark 15:9 reads (into Jordan) in Greek; John 3:23; Acts 8:38; Rev.1:5, 7:14; Heb.10:22; Rom.6:3,4,5.6; 1 Cor.15:28.29. The word baptizo signifies to dip or plunge (yet so as convenient garments be both upon the administrator and subject with all modesty).

**41. The Person Designed By Christ**

To Dispense Baptism, the Scripture holds forth to be a disciple; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel. Isa.8:16; Eph.2:7; Matt.28:19; John 4:2; Acts 20:7,11:10; 1 Cor.11:2, 10:16,17; Rom.16:2; Matt.18:17.

**42. Christ Hath Likewise Given Power**

To His Church to receive in, and cast out, any member that deserves it; and this power is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship. Rom.16:2; Matt.18:17; 1 Cor.5:4,11,13;12:6;2:3; 2 Cor.2:6,7.

**43. And Every Particular Member**

Of Each Church, how excellent, great, or learned soever, is subject to this censure and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members. Matt.18:16, 17:18; Acts 11:2,3; 1 Tim.5:19, etc.; Col.4:17; Acts 15:1,2,3.

**44. Christ For The Keeping Of This Church**

In Holy And Orderly Communion, placeth some special men over the church who by their office, are to govern, oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, He hath given authority, and laid duty upon all to watch over one another. Acts 20:27.28; Heb.13:17,24; Matt.24:45; 1 Thess.5:2,14; Jude 3.20: Heb.10:34.35 [cf. 24,25], 12:15.

**45. Also Such To Whom God Hath Given**

Gifts In The Church, may and ought to prophecy [viz., teach] according to the proportion of faith, and to teach publicly the word of God, for the

edification, exhortation, and comfort of the church. 1 Cor.14:3, etc.; Rom.12:6; 1 Pet.4:10,11.; 1 Cor.l2:7 1 Thess.5:19, etc.

**46. Thus Being Rightly Gathered,**

and continuing in the obedience of the gospel of Christ, none are to separate for faults and corruptions (for as long as the church consists of men subject to failings, there will be difference in the true constituted church) until they have in due order, and tenderness, sought redress thereof. Rev.2,3; Acts 15:12; 1 Cor.1:10; Heb.10:25; Jude 19, Rev. 2:20,21,27; Acts 15:1,2; Rom.14:1, 15:1,2,3.

**47. And Although The Particular Congregations**

Be Distinct, and several bodies, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth; so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head. 1 Cor.4:17, 14:33,36,16:1; Ps.122:3; Eph.2:12,19: Rev.2:1; 1 Tim.3:15, 6:13,14; 1 Cor.4:17; Acts 15:2,3; Song of Sol.8:8.9; 2 Cor.8:1.4, 13:14.

**48. A Civil Magistracy**

Is An Ordinance Of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath, but for conscience sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty. Rom.13:1,2, etc.; 1 Pet.2:13,14; 1 Tim.2:1,2,3.

Note The supreme magistracy of this kingdom we acknowledge to be the king and parliament (now established) freely chosen by the kingdom, and that we are to maintain and defend all civil laws and civil officers made by them, which are for the good of the commonwealth. And we acknowledge with thankfulness, that God hath made this present king and parliament honorable in throwing down the prelatical hierarchy, because of their tyranny and oppression over us, under which this kingdom long groaned, for which we are ever engaged to bless God, and honour them for the same. And concerning the worship of God; there is but one lawgiver, which is able to save and destroy, James 4;12; which is Jesus Christ, who hath given laws and rules sufficient in His word for His worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for His house: Surely it is our wisdom, duty, and privilege, to observe Christ's laws only, Ps. 2:6,9,10,12. So it is the magistrates duty to tender the liberty of mens' consciences.

Eccles.8:8 (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less enjoying) and to protect all under them from wrong, injury, oppression and molestation; so it is our duty not to be wanting in nothing which is for their honour and comfort, and whatsoever is for the wellbeing of the commonwealth wherein we live; it is our duty to do, and we believe it to be our express duty, especially in matters of religion, to be fully persuaded in our minds of the lawfulness of what we do, as knowing whatsoever is not of faith is sin. And as we cannot do anything contrary to our understandings and conscience: neither can we forebear the doing or that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James 5:4. And thrice happy shall he be, that shall lose his life for witnessing (though but for the least tittle) of the truth of the Lord Jesus Christ, 1 Pet.5: Gal:5.

**49. But In Case We Find Not**

The Magistrate To Favour Us Herein; yet we dare not suspend our practice, because we believe we ought to go in obedience to Christ, in professing the faith which was once delivered to the saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that we are to witness to the truth of the Old and New Testament(s) unto the death, if necessity require, in the midst of all trials and afflictions, as His saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, sisters; yea, and our own lives dear unto us, so we may finish our course with joy; remembering always, that we ought to obey God rather than men, who will when we have finished our course, and kept the faith, give us the crown of righteousness; to whom we must give an account of all our actions, and no man being able to discharge us of the same.

Acts 2:40,41,4:19,5:28,29,20:23; 1 Thess.3:3; Phil.1:28,29; Dan. 3:16,17,6:7,10,22,23; 1 Tim.6:13,14; Rom.12:1.8; 1 Cor.14:37; Rev.2:20; 2 Tim.4:6,7,8; Rom.l4:10,12; 2 Cor.5:10; Ps.49:7, 50:22.

**50. It Is Lawful For A Christian**
**To Be A Magistrate Or Civil Officer;**

and also it is lawful to take an oath, so it be in truth, and in judgment, and in righteousness, for confirmation of truth, and ending of all strife; and that by wrath and vain oaths the Lord is provoked and this land mourns. Acts 8:38, 10:1,2,35; Rom.16:23; Deut.6:13; Rom.1:9; 2 Cor. 10:11; Jer.4:2; Heb.6:16.

**51. We Are To Give Unto All Men**

Whatsoever Is Their Due, as their place, age, estate, requires; and that we defraud no man of anything, but to do unto all men, as we would they should

do unto us. 1 Thess.4:6; Rom.13:5,6,7; Matt.22:21; Titus 3; 1 Pet. 2:15.17. 5:5; Eph.5:21,23, etc., 6:1.9; Titus 3:1,2,3.

**52. There Shall Be A Resurrection**

Of The Dead, both of the just and unjust, and everyone shall give an account of himself to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Acts 24:15; 1 Cor.5:10: Rom.14:12.

The Conclusion THUS we desire to give unto Christ that which is His; and unto all lawful authority that which is their due; and to owe nothing to any man but love; to live quietly and peaceably, as it becometh saints, endeavouring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us, that as our practice is, so it may prove us to be a conscientious, quiet, and harmless people (no ways dangerous or troublesome to human society) and to labour and work with our hands that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive.

Also we confess, that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God what we see not, we shall have cause to be thankful to God and them; but if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts, and if it were possible, to die a thousand deaths, rather than to do anything against the least tittle of the truth of God or against the light of our own consciences. And if any shall call what we have said heresy, then do we with the Apostle acknowledge, that after the way they call heresy, worship we the God of our fathers, disclaiming all heresies (rightly so called) because they are against Christ, and to be steadfast and unmovable, always abounding in obedience to Christ, as knowing our labour shall not be in vain in the Lord.

Psalm 74:21,22. ARISE, O God, plead thine own cause; remember how the foolish man blasphemeth Thee daily. O let not the oppressed return ashamed, but let the poor and needy praise Thy name. Come, Lord Jesus, come quickly.

## 2 THE LONDON BAPTISTS CONFESSION 1689

This reprint of the 1689 Confession is reproduced for learning purposes in order to show the differences that are held between Particular Baptists today.

The Bierton Particular Baptist church became a Gospel Standard listed

cause on, 16th January 1981 and it is necessary to point out the differences in the various confessions in order to clearly identify the Doctrines of sovereign grace, as taught in the bible as a certain indifference has occurred in Christian churches to these things.

In England during the 1630's and 1640's Congregationalists and Baptists of Calvinistic persuasion emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of the established Religion of Crown and Parliament. The infamous Clarendon Code was adopted in the 1660's to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive acts haunted Presbyterians, Congregationalists, and Baptists alike.

Presbyterians and Congregationalists suffered less than did Baptists under this harassment. No little reason for their relative success in resisting government tyranny was their united front of doctrinal agreement. All Presbyterians stood by their Westminster Confession of 1646. Congregationalists adopted virtually the same articles of faith in the Savoy Confession of 1658. Feeling their substantial unity with paedobaptists suffering under the same cruel injustice, Calvinistic Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to particular Baptist churches in England and Wales asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the Westminster Confession of Faith was approved and published. It has ever since born the name of the Second London Confession.

The First London Confession had been issued by seven Baptist congregations of London in 1644. That first document had been drawn up to distinguish newly organized Calvinistic Baptists from the Arminian Baptists and the Anabaptists. Because this second London Confession was drawn up in dark hours of oppression, it was issued anonymously.

After the ejection of King James II from power in the Glorious Revolution of 1688, King William and his wife Mary assumed England's throne in 1689. On May 24 of that year the Act of Toleration was enacted. Within two months, seven London pastors called for a general meeting of Baptists from England and Wales. Representatives of one hundred and seven congregations met in London from September third to the twelfth, adopting and republishing the Confession of 1677. Because the title page of the newly subscribed creed bore the title "The Baptist Confession of Faith adopted by the ministers and messengers of the General Assembly which met in London in 1689" the Second London Confession, originally composed in 1677, has ever since

been called "The 1689 Confession."

This became the most popular confession of Calvinistic Baptists in the English speaking world. It enjoyed editions in Britain in 1693, 1699, 1719, 1720, 1791, 1809. In 1855 C. H. Spurgeon issued a new edition. It was only the second year of his ministry at the New Park Street Chapel. Spurgeon wrote, "I have thought it right to reprint in a cheap form this excellent list of doctrines, which were subscribed to by the Baptist Ministers in the year 1689. We need a banner because of the truth; it may be that this small volume may aid the cause of the glorious gospel by testifying plainly what are its leading doctrines. May the Lord soon restore unto Zion a pure language, and may her watchmen see eye to eye." He addressed these remarks to "all the Household of Faith, who rejoice in the glorious doctrines of Free Grace."

**Other Editions**

Other British editions have appeared in 1958, 1963, 1966, 1970, 1972, 1974.

In the later 1600's Benjamin Keach and another minister of London published the 1689 Confession with two articles added, one on "the laying on of hands" and another"the singing of psalms". When Elias Keach, son of Benjamin, became a Baptist minister in America, in 1688, he became a part of the Calvinistic Baptists who formed the Philadelphia Baptist Association. in 1707.

**Philadelphia Confession of Faith**

Through him the Second London Confession, with his father's addenda, was adopted by the Philadelphia Association. For years the association appealed to the confession, formally adopting it in 1742.

The first edition of the "Philadelphia Confession of Faith" was printed by Benjamin Franklin in 1743 under this name The 1689 Confession and became the definitive doctrinal statement of Calvinistic Baptists throughout the colonial, and early United States periods. Associations in Virginia (1766) Rhode Island (1767), South Carolina (1767), Kentucky (1785), and Tennessee (1788) adopted the confession. It came to be known in America as "The Baptist Confession".

Familiarity with the Confession and its doctrines declined in the latter half of the 19th and first half of the 20th centuries. But since God has remarkably revived biblical Calvinism among Baptists in recent days, interest in this historic confession has been renewed.

In this edition care has been taken to be faithful to the original edition of 1677. Changes have been made in spelling and punctuation to suit modern usage.

The words of C. H. Spurgeon are an appropriate conclusion to this

"This little volume," he wrote, "is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of the Scriptural proofs, will be ready to give a reason for the hope that is in them."

"Be not ashamed of your faith; remember it is the ancient gospel of martyrs, confessors, reformers and saints. Above all, it is the truth of God, against which the gates of Hell cannot prevail."

"Let your lives adorn your faith, let your example adorn your creed. Above all live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you."

The preface to both the original 1677 Confession and the republished 1689 Confession appear below. **London Baptist Confession 1677**

To The Judicial and Impartial Reader

Courteous Reader: It is now many years since divers of us (with other sober Christians then living, and walking in the way of the Lord, that we profess) did conceive ourselves to be under a necessity of publishing a Confession, of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them by some men of note who had taken very wrong measures, and accordingly led others into misapprehension of us and them. And this was first put forth about the year 1643, in the name of seven congregations then gathered in London; since which time divers impressions thereof have been dispersed abroad, and our end proposed in good measure answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied that we were no way guilty of those heterodoxies and fundamental errors which had too frequently been charged upon us without ground or occasion given on our part.

And forasmuch as that Confession is not now commonly to be had, and also that many others have since embraced the same truth which is owned therein, it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles by the publication of this which is now in your hand. And forasmuch as our method and manner of expressing our sentiments in this doth vary from the former (although the substance of this matter is the same), we

shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work was (not only to give a full account of ourselves to those Christians that differ from us about the subject of baptism, but also) the profit that might from thence arise unto those that have any account of our labors in their instruction and establishment in the great truths of the Gospel, in the clear understanding and steady belief of which our comfortable walking with God, and fruitfulness before him in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express ourselves the more fully and distinctly; and also to fix on such a method as might be most comprehensive of those things we designed to explain our sense and belief of; and finding no defect in this regard in that fixed on by the Assembly, and, after them by those of the congregational way, we did readily conclude it best to retain the same order in our present Confession; and also when we observed that those last mentioned did in their Confessions (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense concerning all those articles wherein they were agreed, but also for the most part without any variation of the terms, we did in like manner conclude it best to follow their example in making use of the very same words with them both in these articles (which are very many) wherein our faith and doctrine are the same with theirs; and this we did the more abundantly to manifest our consent with both in all the fundamental articles of the Christian religion, as also with many others whose orthodox Confessions have been published to the world on the behalf of the Protestant in diverse nations and cities. And also to convince all that we have no itch to clog religion with new words, but do readily acquiesce in that form of sound words which hath been, in consent with the Holy Scriptures, used by others before us; hereby declaring, before God, angels, and men, our hearty agreement with them in that wholesome Protestant doctrine which, with so clear evidence of Scriptures, they have asserted. Some things, indeed, are in some places added, some terms omitted, and some few changed; but these alterations are of that nature as that we need not doubt any charge or suspicion of unsoundness in the faith from any of our brethren upon the account of them.

In those things wherein we differ from others we have expressed ourselves with all candor and plainness, that none might entertain jealousy of aught secretly lodged in our breasts that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture at the bottom, for the confirmation of each article in our Confession; in which work we have studiously endeavored to select such as are most clear and pertinent for the proof of what is asserted by us; and our earnest desire is that all into whose hands this may come would follow that (never enough commended) example of the noble Bereans, who searched the Scriptures daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess and earnestly desire credence in - viz., that contention is most remote from our design in all that we have done in this matter; and we hope that the liberty of an ingenuous unfolding our principles and opening our hearts unto our brethren, with the Scripture grounds of our faith and practice will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may have attained that justice as to be measured in our principles and practice, and the judgment of both by others, according to what we have now published, which the Lord (whose eyes are as a flame of fire) knoweth to be the doctrine which with our hearts we most firmly believe and sincerely endeavor to conform our lives to. And O that, other contentions being laid asleep, the only care and contention of all upon whom the name of our blessed Redeemer is called might for the future be to walk humbly with their God in the exercise of all love and meekness toward each other, to perfect holiness in the fear of the Lord, each one endeavoring to have his conversation such as becometh the gospel; and also, suitable to his place and capacity, vigorously to promote in others the practice of true religion and undefiled in the sight of God our Father! And that in this backsliding day we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and ways, and then to quicken all that we may have influence upon to the some work, that if the will of God were so, none might deceive themselves by resting in and trusting to a form of godliness without the power of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of religion in our day which we cannot but touch upon and earnestly urge a redress of, and that is the neglect of the worship of God in families by those to whom the charge and conduct of them is committed. May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters, who have not trained them up in the way wherein they ought to walk when they were young, but have neglected those frequent and solemn commands which the Lord hath laid upon them, so to catechise and instruct them that their tender years might be seasoned with

the knowledge of the truth of God as revealed in the Scriptures; and also by their own omission of prayer and other duties of religion of their families, together with the ill example of their loose conversation, having, inured them first to a neglect and the contempt of all piety and religion? We know this will not excuse the blindness and wickedness of any, but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die in their sins, but will not their blood be required of those under whose care they were, who yet permitted them to go on without warning - yea, led them into the paths of destruction? And will not the diligence of Christians with respect to the discharge of these duties in ages past rise up in judgment against and condemn many of those who would be esteemed such now?

We shall conclude with our earnest prayer that the God of all grace will pour out those measures of his Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief and diligent practice of it by us, that his name may in all things be glorified through Jesus Christ our Lord. Amen.

**London Baptist Confession 1689**

WE the MINISTERS and MESSENGERS of and concerned for upwards of one hundred baptized congregations in England and Wales (denying Arminianism), being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith,

Hanserd Knollys, William Kiffin, John Harris William Collins, Hercules Collins, Robert Steed, Leonard Harrison, George Barret, Isaac Lamb, Richard Adams, Benjamin Keath, Andrew Gifford, Thomas Vaux, Thomas Winnel, James Hitt, Richard Tidmarsh, William Facey, Samuel Buttel, Christopher Price Daniel Finch John Ball Edmond White William Pritchard Paul Fruin Richard Ring John Tompkins Toby Willes John Carter James Webb Richard Sutton Robert Knight Edward Price William Phipps William Hankins Samuel Ewer Edward Man Charles Archer Pastor Pastor Pastor Pastor Pastor Pastor Pastor Pastor Pastor Minister Pastor Pastor Pastor Pastor Preacher Minister Pastor Minister Minister Minister Minister Pastor Pastor Minister Pastor Minister Pastor Pastor Pastor Pastor Pastor Pastor Pastor Pastor Pastor Broken Wharf Devonshire-square Joiner's Hall Petty France Wapping

Broken Wharf Limehouse Mile End Green Pennington-street Shad Thames Horse-lie-down Bristol, Fryars Broadmead Taunton Dalwood, Oxford City, Reading Plymouth, Abergavenny, Kingsworth, Tiverton Evershall, Blaenau, Warwick, Southampton Abingdon, Bridewater, Steventon ,Devizes, Tring Stukeley, Hereford-City, Exon, Dimmock, Hemstead, Houndsditch, Hick-Norton, London ,Southwark, Som. & Glouc, Dorset, Osen Berks, Devon, Monmouth, Herts, Devon, Bedford, Monmouth, Warwick, Hants, Berks, Somerset, Bedford, Wilts. Herts, Bucks, Hereford, Devon, Gloucester, Herts, London, Oxon

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CONFESSION OF FAITH Put forth by the ELDERS and BRETHREN of many CONGREGATIONS OF Christians (baptized upon Profession of their faith) in London and the Country.

With the Heart man believeth unto righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10:10. Search the Scriptures, John 5:39.

**Articles**

**1. Of The Holy Scriptures**

1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedienc[4], although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation[5]. Therefore it pleased the Lord at sundry times and in diversified manners to reveal Himself, and to declare (that) His will unto His church[6]; and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now completed[7].

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

**OF THE OLD TESTAMENT**

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua,

4 2 Tim. 3:15-17; Isa. 8:20; Luke 16:29,31; Eph. 2:20
5 Rom. 1:19-21, 2:14,15; Psalm 19:1-3
6 Heb. 1:1
7 Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19,20

Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings,1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon,, Isaiah Jeremiah Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

**OF THE NEW TESTAMENT**

Matthew, Mark, Luke, John, , Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians,Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

All of which are given by the inspiration of God, to be the rule of faith and life[8].

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings[9].

4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God[10].

5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts[11].

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of

8 2 Tim. 3:16
9 Luke 24:27,44; Rom. 3:2
10 2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thess. 2:13; 1 John 5:9
11 John 16:13,14; 1 Cor. 2:10-12; 1 John 2:20,27

men[12]. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word[13], and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed[14].

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all[15]; yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them[16].

8. The Old Testament in Hebrew (which was the native language of the people of God of old)[17], and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them[18]. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read[19],16 and search them[20], therefore they are to be translated into the vulgar language of every nation unto which they come[21],18 that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope[22].

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which are not many, but one), it must be searched by other places that speak more clearly[23].

10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are

12 2 Tim. 3:15-17; Gal. 1:8,9
13 John 6:45; 1 Cor. 2:9-12
14 1 Cor. 11:13,14; 1 Cor. 14:26,40
15 2 Pet. 3:16
16 Ps. 19:7; Psalm 119:130
17 Rom. 3:2
18 Isa. 8:20
19 Acts 15:15
20 John 5:39
21 1 Cor. 14:6,9,11,12,24,28
22 Col. 3:16
23 2 Pet. 1:20, 21; Acts 15:15, 16

to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved[24].

**2. Of God And Of The Holy Trinity**

1. The Lord our God is but one only living and true God[25]; whose subsistence is in and of Himself[26], infinite in being and perfection; whose essence cannot be comprehended by any but Himself[27]; a most pure spirit[28], invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto[29]; who is immutable[30], immense[31], eternal[32], incomprehensible, almighty[33], every way infinite, most holy[34], most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will[35], for His own glory[36]; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him[37],13 and withal most just and terrible in His judgments[38], hating all sin[39], and who will by no means clear the guilty[40].

2. God, having all life[41], glory[42], goodness[43], blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them[44], but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things[45], and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases[46]; in His sight

24 Matt. 22:29, 31, 32; Eph. 2:20; Acts 28:23
25 1 Cor. 8:4,6; Deut. 6:4; Isa. 48:12
26 Jer. 10:10
27 Exod. 3:14
28 John 4:24
29 1 Tim. 1:17; Deut. 4:15,16
30 Mal. 3:6
31 1 Kings 8:27; Jer. 23:23
32 Ps. 90:2
33 Gen. 17:1
34 Isa. 6:3
35 Ps. 115:3; Isa. 46:10
36 Prov. 16:4; Rom. 11:36
37 Exod. 34:6,7; Heb. 11:6
38 Neh. 9:32,33
39 Ps. 5:5,6
40 Exod. 34:7; Nahum 1:2,3
41 John 5:26
42 Ps. 148:13
43 Ps. 119:68
44 Job 22:2,3
45 Rom. 11:34-36
46 Dan. 4:25,34,35

all things are open and manifest[47], His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain[48]; He is most holy in all His counsels, in all His works[49], and in all His commands; to Him is due from angels and men, whatsoever worship[50], service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit[51],27 of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided[52]:28 the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father[53]; the Holy Spirit proceeding from the Father and the Son[54]; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

**3. Of God's Decree**

1. God hath decreed in himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things, whatsoever comes to pass[55]; yet so as thereby is God neither the author of sin nor hath fellowship with any therein[56]; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established[57]; in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree[58].

2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions[59], yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions[60].6

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus

47 Heb. 4:13
48 Ezek. 11:5; Acts 15:18 25 Ps. 145:17
49 Ps. 145:17
50 Rev. 5:12-14
51 1 John 5:7; Matt. 28:19; 2 Cor. 13:14
52 Exod. 3:14; John 14:11; I Cor. 8:6
53 John 1:14,18
54 John 15:26; Gal. 4:6
55 Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15,18
56 James 1:13; 1 John 1:5
57 Acts 4:27,28; John 19:11
58 Num. 23:19; Eph. 1:3-5
59 Acts 15:18
60 Rom. 9:11,13,16,18

Christ[61], to the praise of His glorious grace[62]; others being left to act in their sin to their just condemnation, to the praise of His glorious justice[63].

4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished[64].

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love[65], without any other thing in the creature as a condition or cause moving Him thereunto[66].

6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto[67]; wherefore they who are elected, being fallen in Adam, are redeemed by Christ[68], are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified[69], and kept by His power through faith unto salvation[70]; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only[71].

7. The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election[72]; so shall this doctrine afford matter of praise[73], reverence, and admiration of God, and of humility[74], diligence, and abundant consolation to all that sincerely obey the gospel[75].

**4. Of Creation**

1. In the beginning it pleased God the Father, Son, and Holy Spirit[76],1 for

61 I Tim. 5:21; Matt. 25:34
62 Eph. 1:5,6
63 Rom. 9:22,23; Jude 4
64 2 Tim. 2:19; John 13:18
65 Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; I Thess. 5:9
66 Rom. 9:13,16; Eph. 2:5,12
67 1 Pet. 1:2; 2; Thess. 2:13
68 1 Thess. 5:9, 10
69 Rom. 8:30; 2 Thess. 2:13
70 1 Pet. 1:5
71 John 10:26, 17:9, 6:64
72 1 Thess. 1:4,5; 2 Pet. 1:10
73 Eph. 1:6; Rom. 11:33
74 Rom. 11:5,6,20
75 Luke 10:20
76 John 1:2,3; Heb. 1:2; Job 26:13

the manifestation of the glory of His eternal power[77], wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good[78].

2. After God had made all other creatures, He created man, male and female[79], with reasonable and immortal souls[80], rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness[81]; having the law of God written in their hearts[82], and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change[83].

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil[84],9 which while they kept, they were happy in their communion with God, and had dominion over the creatures[85].

**5 Of Divine Providence**

1. God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things[86],1 from the greatest even to the least[87], by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy[88].

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly[89]; so that there is not anything befalls any by chance, or without His providence[90]; yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely, or contingently[91].

3. God, in his ordinary providence makes use of means[92], yet is free to

77 Rom. 1:20
78 Col. 1:16; Gen. 1:31
79 Gen. 1:27
80 Gen. 2:7
81 Eccles. 7:29; Gen. 1;26
82 Rom. 2:14,15
83 Gen. 3:6
84 Gen. 2:17
85 Gen. 1:26,28
86 Heb. 1:3; Job 38:11; Isa. 46:10,11; Ps. 135:6
87 Matt. 10:29-31
88 Eph. 1;11
89 Acts 2:23
87 Prov. 16:33 6 Gen. 8:22
91 Gen. 8:22
92 Acts 27:31, 44; Isa. 55:10, 11

work without[93], above[94], and against them[95] at His pleasure.

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men[96];11 and that not by a bare permission, which also He most wisely and powerfully binds, and otherwise orders and governs[97], in a manifold dispensation to His most holy ends[98];13 yet so, as the sinfulness of their acts proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin[99].

5. The most wise, righteous, and gracious God does often times leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends[100].15 So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good[101].

6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden[102]; from them He not only withholds His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts[103]; but sometimes also withdraws the gifts which they had[104], and exposes them to such objects as their corruption makes occasion of sin[105];20 and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan[106], whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others[107].

7. As the providence of God does in general reach to all creatures, so

93 Hosea 1:7
94 Rom. 4:19-21
95 Dan. 3:27
96 Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1
97 2 Kings 19:28; Ps. 76:10
98 Gen. 1:20; Isa. 10:6,7,12
99 Ps. 1;21; 1 John 2:16
100 2 Chron. 32:25,26,31; 2 Cor. 12:7-9
101 Rom. 8:28
102 Rom. 1;24-26,28, 11:7,8
103 Deut. 29:4
104 Matt. 13:12
105 Deut. 2:30; 2 Kings 8:12,13
106 Ps. 81:11,12; 2 Thess. 2:10-12
107 Exod. 8:15,32; Isa. 6:9,10; 1 Pet. 2:7,8

after a more special manner it takes care of His church, and disposes of all things to the good thereof[108].

### 6. Of The Fall Of Man Of Sin, And Of The Punishment Thereof

1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof[109], yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given to them, in eating the forbidden fruit[110], which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all[111]:3 all becoming dead in sin[112], and wholly defiled in all the faculties and parts of soul and body[113].

3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation[114], being now conceived in sin[115], and by nature children of wrath[116], the servants of sin, the subjects of death[117], and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free[118].

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil[119], do proceed all actual transgressions[120].

5. The corruption of nature, during this life, does remain in those that are regenerated[121]; and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin[122].

### 7. Of God's Covenant

108 1 Tim. 4:10; Amos 9:8,9; Isa. 43:3-5
109 Gen. 2:16,17
110 Gen. 3:12,13; 2 Cor. 11:3
111 Rom. 3:23
112 Rom 5:12, etc.
113 Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19
114 Rom. 5:12-19; 1 Cor. 15:21,22,45,49
115 Ps. 51:5; Job 14:4
116 Eph. 2:3
117 Rom. 6:20, 5:12
118 Heb. 2:14,15; 1 Thess. 1:10
119 Rom. 8:7; Col. 1:21
120 James 1:14,15; Matt. 15:19
121 Rom. 7:18,23; Eccles. 7:20; 1 John 1:8
122 Rom. 7:23-25; Gal. 5:17

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant[123].

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace[124], wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved[125]; and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe[126].

3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman[127], and afterwards by farther steps, until the full discovery thereof was completed in the New Testament[128];6 and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect[129]; and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency[130].

**8. Of Christ The Mediator**

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God and man[131]; the prophet[132], priest[133], and king[134]; head and savior of the church[135], the heir of all things[136], and judge of the world[137]; unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified[138].

2. The Son of God, the second person in the Holy Trinity, being very and

123 Luke 17:10; Job 35:7,8
124 Gen. 2:17; Gal. 3:10; Rom. 3:20,21
125 Rom. 8:3; Mark 16:15,16; John 3:16;
126 Ezek. 36:26,27; John 6:44,45; Ps. 110:3
127 Gen. 3:15
128 Heb. 1:1
129 2 Tim. 1:9; Titus 1:2
130 Heb. 11;6,13; Rom. 4:1,2, &c.; Acts 4:12; John 8:56
131 Isa. 42:1; 1 Pet. 1:19,20
132 Acts 3:22
133 Heb. 5:5,6
134 Ps. 2:6; Luke 1:33
135 Eph. 1:22,23
136 Heb. 1:2
137 Acts 17:31
138 Isa. 53:10; John 17:6; Rom. 8:30

eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him man's nature, with all the essential properties and common infirmities of it[139], yet without sin[140]; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures[141]; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man[142].

3. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure[143], having in Him all the treasures of wisdom and knowledge[144]; in whom it pleased the Father that all fullness should dwell[145], to the end that being holy, harmless, undefiled[146], and full of grace and truth[147], He might be throughly furnished to execute the office of mediator and surety[148]; which office He took not upon himself, but was thereunto called by His Father[149]; who also put all power and judgement in His hand, and gave Him commandment to execute the same[150].

4. This office the Lord Jesus did most willingly undertake[151], which that He might discharge He was made under the law[152], and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered[153], being made sin and a curse for us[154]; enduring most grievous sorrows in His soul, and most painful sufferings in His body[155]; was crucified,

139 John 1:14; Gal. 4;4
140 Rom. 8:3; Heb. 2:14,16,17, 4:15
141 Matt. 1:22, 23
142 Luke 1:27,31,35; Rom. 9:5; 1 Tim. 2:5
143 Ps. 45:7; Acts 10:38; John 3:34
144 Col. 2:3
145 Col. 1:19
146 Heb. 7:26
147 John 1:14
148 Heb. 7:22
149 Heb. 5:5
150 John 5:22,27; Matt. 28:18; Acts 2;36
151 Ps. 40:7,8; Heb. 10:5-10; John 10:18
152 Gal 4:4; Matt. 3:15
153 Gal. 3:13; Isa. 53:6; 1 Pet. 3:18
154 2 Cor. 5:21
155 Matt. 26:37,38; Luke 22:44; Matt. 27:46

and died, and remained in the state of the dead, yet saw no corruption[156]: on the third day He arose from the dead[157] with the same body in which He suffered[158], with which He also ascended into heaven[159], and there sits at the right hand of His Father making intercession[160], and shall return to judge men and angels at the end of the world[161].

5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God[162], procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.

6. Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types, and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head[163]; and the Lamb slain from the foundation of the world[164], being the same yesterday, and today and for ever[165].

7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature[166].

8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them[167];38 uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey[168], governing their hearts by His Word and Spirit[169], and overcoming all their enemies by His almighty power and wisdom[170], in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition

156 Acts 13:37
157 1 Cor. 15:3,4
158 John 20:25,27
159 Mark 16:19; Acts 1:9-11
160 Rom. 8:34; Heb. 9:24
161 Acts 10:42; Rom. 14:9,10; Acts 1:11; 2 Pet. 2:4
162 Heb. 9:14, 10:14; Rom. 3:25,26 33 John 17:2; Heb. 9:15
163 1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10, 11
164 Rev. 13:8
165 Heb. 13:8
166 John 3:13; Acts 20:28
167 John 6:37, 10:15,16, 17:9; Rom. 5:10
168 John 17:6; Eph. 1:9; 1 John 5:20
169 Rom. 8:9,14
170 Ps. 110:1; 1 Cor. 15:25,26

foreseen in them to procure it[171].

9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other[172].

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetical office[173]; and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God[174], and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom[175].

**9. Of Free Will**

1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil[176].

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God[177], but yet was unstable, so that he might fall from it[178].

3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation[179]; so as a natural man, being altogether averse from that good, and dead in sin[180],5 is not able by his own strength to convert himself, or to prepare himself thereunto[181].

4. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin[182], and by His grace alone enables him freely to will and to do that which is spiritually good[183]; yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will, that which is good, but does also will that which is evil[184].

5. This will of man is made perfectly and immutably free to good alone

171 John 3:8; Eph. 1:8
172 Tim. 2:5
173 John 1:18
174 Col. 1:21; Gal. 5:17
175 John 16:8; Ps. 110:3; Luke 1:74,75
176 Matt. 17:12; James 1:14; Deut. 30:19
177 Eccles. 7:29
178 Gen. 3:6
179 Rom. 5:6, 8:7
180 Eph. 2:1,5
181 Titus 3:3-5; John 6:44
182 Col. 1:13; John 8:36
183 Phil. 2:13
184 Rom. 7:15,18,19,21,23

in the state of glory only[185].

**10. Of Effectual Calling**

1. Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call[186], by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ[187]; enlightening their minds spiritually and savingly to understand the things of God[188]; taking away their heart of stone, and giving to them a heart of flesh[189]; renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ[190]; yet so as they come most freely, being made willing by His grace[191].

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature[192], being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit[193]; he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead[194].

3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit[195]; who works when, and where, and how He pleases[196]; so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit[197], yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved[198]: much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess[199].

185 Eph. 4:13
186 Rom. 8:30, 11:7; Eph. 1:10,11; 2 Thess. 2:13,14
187 Eph. 2:1-6 Eph. 2:1-6
188 Acts 26:18; Eph. 1:17,18
189 Ezek. 36:26
190 Deut. 30:6; Ezek. 36:27; Eph. 1:19
191 Deut. 30:6; Ezek. 36:27; Eph. 1:19
192 2 Tim. 1:9; Eph. 2:8
193 1 Cor. 2:14; Eph. 2:5; John 5:25 9 Eph. 1:19, 20
194 Eph. 1:19, 20
195 John 3:3, 5, 6
196 John 3:8
197 Matt. 22:14, 13:20,21; Heb 6:4,5
198 John 6:44,45,65; 1 John 2:24,25
199 Acts 4:12; John 4:22, 17:3

## 11. Of Justification

1. Those whom God effectually calls, he also freely justifies[200], not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous[201]; not for anything wrought in them, or done by them, but for Christ's sake alone[202];3 not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith[203], which faith they have not of themselves; it is the gift of God[204].

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification[205]; yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love[206].

3. Christ, by his obedience and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf[207];yet, in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them[208], their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners[209].

4. God did from all eternity decree to justify all the elect[210], and Christ did in the fullness of time die for their sins, and rise again for their justification[211]; nevertheless, they are not justified personally, until the Holy Spirit in time does actually apply Christ to them[212].

5. God continues to forgive the sins of those that are justified[213], and although they can never fall from the state of justification[214], yet they may, by

200 Rom. 3:24, 8:30
201 Rom. 4:5-8, Eph. 1:7
202 1 Cor. 1:30,31, Rom. 5:17-19
203 Phil. 3:8,9; Eph. 2:8-10
204 John 1:12, Rom. 5:17
205 Rom. 3:28
206 Gal.5:6, James 2:17,22,26
207 Heb. 10:14; 1 Pet. 1:18,19; Isa. 53:5,6
208 Rom. 8:32; 2 Cor. 5:21
209 Rom. 3:26; Eph. 1:6,7, 2:7
210 Gal. 3:8, 1 Pet. 1:2, 1 Tim. 2:6
211 Rom. 4:25
212 Col. 1:21,22, Titus 3:4-7
213 Matt. 6:12, 1 John 1:7,9
214 John 10:28

their sins, fall under God's fatherly displeasure[215]; and in that condition they usually do not have the light of his countenance restored to them, until they humble themselves, beg pardon, and renew their faith and repentance[216].

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament[217].

**12. Of Adoption**

1. All those that are justified, God conferred, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption[218], by which they are taken into the number, and enjoy the liberties and privileges of the children of God[219], have his name put on them[220],3 receive the spirit of adoption[221],4 have access to the throne of grace with boldness, are enabled to cry Abba, Father[222], are pitied[223], protected[224], provided for,8 and chastened by him as by a Father[225], yet never cast off[226], but sealed to the day of redemption[227], and inherit the promises as heirs of everlasting salvation[228].

**13. Of Sanctification**

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally[229],1 through the same virtue, by his Word and Spirit dwelling in them[230]; the dominion of the whole body of sin is destroyed[231], and the several lusts of it are more and more weakened and mortified[232], and they more and more quickened and strengthened in all saving graces[233], to the practice of all true holiness, without which no man shall see the Lord[234].

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215 Ps. 89:31-33
216 Ps. 32:5, Ps. 51, Matt. 26:75
217 Gal. 3:9; Rom. 4:22-24
218 Eph. 1:5; Gal. 4:4,5
219 John 1:12; Rom. 8:17
220 2 Cor. 6:18; Rev. 3:12 4 Rom. 8:15
221 John 1:12; Rom. 8:17
222 Gal. 4:6; Eph. 2:18
223 Ps. 103:13
224 Prov. 14:26; 1 Pet. 5:7 8 Heb. 12:6
225 Isa. 54:8, 9
226 Lam. 3:31
227 Eph. 4:30
228 Heb. 1:14, 6:12
229 Acts 20:32; Rom. 6:5,6
230 John 17:17; Eph. 3:16-19; 1 Thess. 5:21-23
231 Rom. 6:14
232 Gal. 5:24
233 Col. 1:11
234 2 Cor. 7:1; Heb. 12:14

2. This sanctification is throughout the whole man[235], yet imperfect in this life; there abides still some remnants of corruption in every part[236], where from arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh[237].

3. In which war, although the remaining corruption for a time may much prevail[238],10 yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome[239];11 and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in his Word has prescribed to them[240].

**14. Of Saving Faith**

1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts[241], and is ordinarily wrought by the ministry of the Word[242]; by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened[243].

2. By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself[244], and also apprehends an excellency therein above all other writings and all things in the world[245], as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth consequently believed[246]; and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands[247], trembling at the threatenings[248], and embracing the promises of God for this life and that which is to come[249];9 but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the

235 1 Thess. 5:23
236 Rom. 7:18, 23
237 Gal. 5:17; 1 Pet. 2:11
238 Rom. 7:23
239 Rom. 6:14
240 Eph. 4:15,16; 2 Cor. 3:18, 7:1
241 2 Cor. 4:13; Eph. 2:8
242 Rom. 10:14,17
243 Luke 17:5; 1 Pet. 2:2; Acts 20:32
244 Acts 24:14
245 Ps. 19:7-10, 69:72 6 2 Tim. 1:12
246 2 Tim. 1:12
247 John 15:14
248 Isa. 116:2
249 Heb. 11:13

covenant of grace[250].

3. This faith, although it be in different stages, and may be weak or strong[251], yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers[252]; and therefore, though it may be many times assailed and weakened, yet it gets the victory[253], growing up in many to the attainment of a full assurance through Christ[254], who is both the author and finisher of our faith[255].

**15. Of Repentance Unto Life And Salvation**

1. Such of the elect that are converted at riper years, having sometime lived in the state of nature, and therein served divers pleasures, God in their effectual calling gives them repentance to life[256].

2. Whereas there is none that does good and does not sin[257], and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God has, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation[258].

3. This saving repentance is an evangelical grace,[259] whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrancy[260], praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things[261].

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly[262].

5. Such is the provision which God has made through Christ in the covenant of grace for the preservation of believers unto salvation, that

250 John 1:12; Acts 16:31; Gal 2:20; Acts 15:11
251 Heb. 5:13,14; Matt. 6:30; Rom. 4:19,20 12 2 Pet. 1:1
252 2 Pet. 1:1
253 Eph. 6:16; 1 John 5:4,5
254 Heb. 6:11,12; Col. 2:2
255 Heb. 12:2
256 Titus 3:2-5
257 Eccles. 7:20
258 Luke 22:31,32
259 Zech. 12:10; Acts 11:18
260 Ezek. 36:31; 2 Cor. 7:11
261 Ps. 119:6,128
262 Luke 19:8; 1 Tim. 1:13,15

although there is no sin so small but it deserves damnation[263], yet there is no sin so great that it shall bring damnation to them that repent[264], which makes the constant preaching of repentance necessary.

**16. Of Good Works**

1. Good works are only such as God has commanded in his Holy Word[265], and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions[266].

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith[267]; and by them believers manifest their thankfulness[268], strengthen their assurance[269], edify their brethren, adorn the profession of the gospel[270], stop the mouths of the adversaries, and glory God[271], whose workmanship they are, created in Christ Jesus thereunto[272], that having their fruit unto holiness they may have the end eternal life[273].

3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ[274]; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them and to will and to do of his good pleasure[275]; yet they are not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them[276].

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do[277],

5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former

263 Rom. 6:23
264 Isa. 1:16-18, 55:7
265 Mic. 6:8; Heb. 13:21
266 Matt. 15:9; Isa. 29:13
267 James 2:18,22
268 Ps. 116:12,13
269 1 John 2:3,5; 2 Pet. 1:5-11
270 Matt. 5:16
271 1 Tim. 6:1; 1 Pet. 2:15; Phil. 1:11 8 Eph. 2:10
272 Eph. 2:10
273 Rom 6:22
274 John 15:4,5
275 2 Cor. 3:5; Phil. 2:13
276 Phil. 2:12; Heb. 6:11,12; Isa. 64:7
277 Job 9:2, 3; Gal. 5:17; Luke 17:10

sins[278]; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because they are good they proceed from his Spirit[279],15 and as they are wrought by us they are defiled and mixed with so much weekness and imperfection, that they cannot endure the severity of God's punishment[280].

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him[281]; not as thought they were in this life wholly unblamable and unreprovable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfection[282].

7. Works done by unregenerate men, although for the matter of them they may things which God commands, and of good use both to themselves and to others[283]; yet because they proceed not from a heart purified by faith[284], nor are done in a right manner according to the Word[285], nor to a right end, the glory of God[286], they are therfore sinful, and cannot please God, nor make a man meet to receive the grace from God[287], and yet their neglect fo them is more sinful and displeasing to God[288].

**17. Of The Perseverance Of The Saints**

1. Those whom God has accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, from which source he still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality[289]; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them[290], yet he is still the same, and they shall be sure to be kept by the power of God

278 Rom. 3:20; Eph. 2:8,9; Rom. 4:6
279 Gal. 5:22,23
280 Isa. 64:6; Ps. 43:2
281 Eph. 1:5; 1 Pet. 1:5
282 Matt. 25:21,23; Heb. 6:10
283 2 Kings 10:30; 1 Kings 21:27,29
284 Gen. 4:5; Heb. 11:4,6
285 1 Cor. 13:1
286 Matt. 6:2,5
287 Amos 5:21,22; Rom. 9:16; Titus 3:5
288 Job 21:14,15; Matt. 25:41-43
289 John 10:28,29; Phil. 1:6; 2 Tim. 2:19; 1 John 2:19
290 Ps. 89:31,32; 1 Cor. 11:32

unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palm of his hands, and their names having been written in the book of life from all eternity[291].

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election[292],4 flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him[293], the oath of God[294], the abiding of his Spirit, and the seed of God within them[295], and the nature of the covenant of grace[296]; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein[297], whereby they incur God's displeasure and grieve his Holy Spirit[298], come to have their graces and comforts impaired[299], have their hearts hardened, and their consciences wounded[300], hurt and scandalize others, and bring temporal judgments upon themselves[301], yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end[302].

**18. Of The Assurance Of Grace And Salvation**

1. Although temporary believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish[303]; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God[304], which hope shall never make them ashamed[305].

2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith[306], founded

291 Mal. 3:6
292 Rom. 8:30, 9:11,16
293 Rom. 5:9, 10; John 14:19 6 Heb. 6:17,18
294 Heb. 6:17,18
295 1 John 3:9
296 Jer. 32:40
297 Matt. 26:70,72,74
298 Isa. 64:5,9; Eph. 4:30
299 Ps. 51:10,12
300 Ps. 32:3,4
301 2 Sam. 12:14
302 Luke 22:32,61,62
303 Job 8:13,14; Matt. 7:22,23
304 1 John 2:3, 3:14,18,19,21,24, 5:13
305 Rom. 5:2,5
306 Heb. 6:11,19

on the blood and righteousness of Christ revealed in the Gospel[307]; and also upon the inward evidence of those graces of the Spirit unto which promises are made[308], and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God[309]; and, as a fruit thereof, keeping the heart both humble and holy[310].

3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and struggle with many difficulties before he be partaker of it[311]; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto[312]: and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance[313]; so far is it from inclining men to looseness[314].

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it[315], by falling into some special sin which wounds the conscience and grieves the Spirit[316]; by some sudden or vehement temptation[317], by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light[318], yet are they never destitute of the seed of God[319] and life of faith[320], that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived[321],19 and by the which, in the meantime, they are preserved from utter despair.20

**19. Of The Law Of God**

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of

307 Heb. 6:17,18
308 2 Pet. 1:4,5,10,11 7 Rom. 8:15,16
309 Rom. 8:15,16
310 1 John 3:1-3
311 Isa. 50:10; Ps. 88; Ps. 77:1-12
312 1 John 4:13; Heb. 6:11,12
313 Rom. 5:1,2,5, 14:17; Ps. 119:32
314 Rom. 6:1,2; Titus 2:11,12,14
315 Cant. 5:2,3,6
316 Ps. 51:8,12,14
317 Ps. 116:11; 77:7,8, 31:22
318 Ps. 30:7
319 1 John 3:9
320 Luke 22:32
321 Ps. 42:5,11 20 Lam. 3:26-31

good and evil[322];1 by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience[323]; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it[324].

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall[325], and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man[326].

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits[327]; and partly holding forth divers instructions of moral duties[328], all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away[329].

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of modern use[330].

5. The moral law does for ever bind all, as well justified persons as others, to the obedience thereof[331], and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it[332]; neither does Christ in the Gospel any way dissolve, but much strengthen this obligation[333].

6. Although true believers are not under the law as a covenant of works, to be thereby justified or condemned[334], yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation

322 Gen. 1:27; Eccles. 7:29
323 Rom. 10:5
324 Gal. 3:10,12
325 Rom. 2:14,15
326 Deut. 10:4
327 Heb. 10:1; Col. 2:17
328 1 Cor. 5:7
329 Col. 2:14,16,17; Eph. 2:14,16
330 1 Cor. 9:8-10
331 Rom. 13:8-10; James 2:8,10-12
332 James 2:10,11
333 Matt. 5:17-19; Rom. 3:31
334 Rom. 6:14; Gal. 2:16; Rom. 8:1, 10:4

for, and hatred against, sin[335]; together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law and not under grace[336].

7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it[337], the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done[338].

**20. Of The Gospel And Of The Extent Of The Grace Thereof**

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance[339]; in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners[340].

2. This promise of Christ, and salvation by him, is revealed only by the Word of God[341]; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way[342]; much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance[343].

3. The revelation of the gospel to sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is

335 Rom. 3:20, 7:7, etc.
336 Rom. 6:12-14; 1 Pet. 3:8-13
337 Gal. 3:21
338 Ezek. 36:27
339 Gen. 3:15 2 Rev. 13:8
340 Rev. 13:8
341 Rom. 1;17
342 Rom. 10:14,15,17
343 Prov. 29:18; Isa. 25:7; 60:2,3

merely of the sovereign will and good pleasure of God[344]; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so[345]; and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life[346]; without which no other means will effect their conversion unto God[347].

**21. Of Christian Liberty And Liberty Of Conscience**

1. The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law[348], and in their being delivered from this present evil world[349], bondage to Satan[350], and dominion of sin[351], from the evil of afflictions[352],5 the fear and sting of death, the victory of the grave[353], and everlasting damnation[354]: as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear[355], but a child-like love and willing mind[356]. All which were common also to believers under the law for the substance of them[357]; but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of[358].

2. God alone is Lord of the conscience[359],12 and has left it free from the

344 Ps. 147:20; Acts 16:7
345 Rom. 1:18-32
346 Ps. 110:3; 1 Cor. 2:14; Eph. 1:19,20
347 John 6:44; 2 Cor. 4:4,6
348 Gal. 3:13
349 Gal. 1:4
350 Acts 26:18
351 Rom. 8:3
352 Rom. 8:28
353 1 Cor. 15:54-57 7 2 Thess. 1:10
354 2 Thess. 1:10
355 Rom. 8:15;
356 Luke 1:73-75; 1 John 4:18
357 Gal. 3;9,14
358 John 7:38,39; Heb. 10:19-21
359 James 4:12; Rom. 14:4

doctrines and commandments of men which are in any thing contrary to his word, or not contained in it[360]. So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience[361]; and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also[362].

3. They who upon pretense of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction[363], so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives[364].

**22. Of Religious Worship And The Sabbath Day**

1. The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might[365].1 But the acceptable way of worshipping the true God, is instituted by himself,2 and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures[366].

2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone[367]; not to angels, saints, or any other creatures[368]; and since the fall, not without a mediator[369], nor in the mediation of any other but Christ alone[370].

3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men[371]. But that it may be accepted, it is to be made in the name of the Son[372], by the help of the Spirit[373], according to his will[374]; with

360 Acts 4:19,29; 1 Cor. 7:23; Matt. 15:9
361 Col. 2:20,22,23
362 1 Cor. 3:5; 2 Cor. 1:24
363 Rom. 6:1,2
364 Gal. 5:13; 2 Pet. 2:18,21
365 Jer. 10:7; Mark 12:33 2 Deut. 12:32
366 Exod. 20:4-6
367 Matt. 4:9,10; John 6:23; Matt. 28:19
368 Rom. 1:25; Col. 2:18; Rev. 19:10
369 John 14:6
370 1 Tim. 2:5
371 Ps. 95:1-7, 65:2
372 John 14:13,14
373 Rom. 8:26
374 1 John 5:14

understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue[375].

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter[376]; but not for the dead[377],14 nor for those of whom it may be known that they have sinned the sin unto death[378].

5. The reading of the Scriptures[379], preaching, and hearing the Word of God[380], teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord[381]; as also the administration of baptism,19 and the Lord's supper[382], are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings[383], and thanksgivings, upon special occasions, ought to be used in an holy and religious manner[384].

6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth[385]; as in private families[386] daily[387], and in secret each one by himself[388];26 so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calls thereunto[389].

7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him[390], which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day[391]:

375 1 Cor. 14:16,17
376 1 Tim. 2:1,2; 2 Sam. 7:29
377 2 Sam. 12:21-23
378 1 John 5:16
379 1 Tim. 4:13
380 2 Tim. 4:2; Luke 8:18
381 Col. 3:16; Eph. 5:19
382 1 Cor. 11:26
383 Esther 4:16; Joel 2:12
384 Exod. 15:1-19, Ps. 107
385 John 4:21; Mal. 1:11; 1 Tim. 2:8
386 Acts 10:2
387 Matt. 6:11; Ps. 55:17
388 Matt. 6:6
389 Heb. 10:25; Acts 2:42
390 Exod. 20:8
391 1 Cor. 16:1,2; Acts 20:7; Rev. 1:10

and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations[392], but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy[393].

**23. Of Lawful Oaths And Vows**

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears[394], and to judge him according to the truth or falseness thereof[395].

2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred[396];3 yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God[397];4 so a lawful oath being imposed by lawful authority in such matters, ought to be taken[398].

3. Whosoever takes an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns[399].

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation[400].

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness[401]; but popish monastical vows of perpetual single life[402], professed poverty[403], and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle

392 Isa. 58:13; Neh. 13:15-22
393 Matt. 12:1-13
394 Exod. 20:7; Deut. 10:20; Jer. 4:2
395 2 Chron. 6:22, 23
396 Matt. 5:34,37; James 5:12
397 Heb. 6:16; 2 Cor. 1:23
398 Neh. 13:25
399 Lev. 19:12; Jer. 23:10
400 Ps. 24:4
401 Ps. 76:11; Gen. 28:20-22
402 1 Cor. 7:2,9
403 Eph. 4:28

himself[404].

**24. Of The Civil Magistrate**

1. God, the supreme Lord and King of all the world, has ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end has armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers[405].

2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace[406], according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions[407].

3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake[408];4 and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.[409]

**25. Of Marriage**

1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time[410].

2. Marriage was ordained for the mutual help of husband and wife[411], for the increase of mankind with a legitimate issue[412], and the preventing of uncleanness[413].

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent[414];5 yet it is the duty of Christians to marry in the Lord;6 and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy[415].

4. Marriage ought not to be within the degrees of consanguinity or

404 Matt. 19:1
405 Rom. 13:1-4
406 2 Sam. 23:3; Ps. 82:3,4
407 Luke 3:14
408 Rom. 13:5-7; 1 Pet. 2:17
409 1 Tim. 2:1,2
410 Gen. 2:24; Mal. 2:15; Matt. 19:5,6
411 Gen. 2:18
412 Gen. 1:28
413 1 Cor. 7:2,9
414 Heb. 13:4; 1 Tim. 4:3 6 1 Cor. 7:39
415 Neh. 13:25-27

affinity, forbidden in the Word[416]; nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife[417].

**26. Of The Church**

1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that fills all in all[418].

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints[419]; and of such ought all particular congregations to be constituted[420].

3. The purest churches under heaven are subject to mixture and error[421]; and some have so degenerated as to become no churches of Christ, but synagogues of Satan[422]; nevertheless Christ always has had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name[423].

4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner[424]; neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming[425].

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father[426], that they may walk before him in all the ways of obedience, which he prescribes to them in his word[427].10 Those thus called, he commands to walk together in particular

416 Lev. 18
417 Mark 6:18; 1 Cor. 5:1
418 Heb. 12:23; Col. 1:18; Eph. 1:10,22,23, 5:23,27,32
419 1 Cor. 1:2; Acts 11:26 3 Rom. 1:7; Eph. 1:20-22
420 Rom. 1:7; Eph. 1:20-22
421 1 Cor. 5; Rev. 2,3
422 Rev. 18:2; 2 Thess. 2:11,12
423 Matt. 16:18; Ps. 72:17, 102:28; Rev. 12:17
424 Col. 1:18; Matt. 28:18-20; Eph. 4:11,12
425 2 Thess. 2:2-9
426 John 10:16; John 12:32
427 Matt. 28:20

societies, or churches, for their mutual edification, and the due performance of that public worship, which he requires of them in the world[428].

6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ[429];12 and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel[430].

7. To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power[431].

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons[432].

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself[433]; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein[434]; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands[435].

10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him[436]; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability[437], so as they may have a comfortable supply, without being themselves

428 Matt. 18:15-20
429 Rom. 1:7; 1 Cor. 1:2
430 Acts 2:41,42, 5:13,14; 2 Cor. 9:13
431 Matt. 18:17, 18; 1 Cor. 5:4, 5, 5:13, 2 Cor. 2:6-8
432 Acts 20:17, 28; Phil. 1:1
433 Acts 14:23
434 1 Tim. 4:14
435 Acts 6:3,5,6
436 Acts 6:4; Heb. 13:17
437 1 Tim. 5:17,18; Gal. 6:6,7 21 2 Tim. 2:4

entangled in secular affairs[438]; and may also be capable of exercising hospitality towards others[439]; and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel[440].

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.[441]

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ[442].

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church[443].

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ[444], in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification[445].

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to

438 2 Tim. 2:4
439 1 Tim. 3:2
440 1 Cor. 9:6-14
441 Acts 11:19-21; 1 Pet. 4:10,11
442 1 Thess. 5:14; 2 Thess. 3:6,14,15
443 Matt. 18:15-17; Eph. 4:2,3
444 Eph. 6:18; Ps. 122:6
445 Rom. 16:1,2; 3 John 8-10

be reported to all the churches concerned[446];29 howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers[447].

**27. Of The Communion Of The Saints**

1. All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory[448]; and, being united to one another in love, they have communion in each others gifts and graces[449], and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man[450].

2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification[451]; as also in relieving each other in outward things according to their several abilities, and necessities[452]; which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families[453], or churches[454], yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions[455].

**28. Of Baptism And The Lord's Supper**

1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world[456].

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ[457].

**29. Of Baptism**

446 Acts 15:2,4,6,22,23,25
447 2 Cor. 1:24; 1 John 4:1
448 1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5,6
449 Eph. 4:15,16; 1 Cor. 12:7; 3:21-23
450 1 Thess. 5:11,14; Rom. 1:12; 1 John 3:17,18; Gal. 6:10
451 Heb. 10:24,25, 3:12,13
452 Acts 11:29,30
453 Eph. 6:4
454 1 Cor. 12:14-27
455 Acts 5:4; Eph. 4:28
456 Matt. 28:19,20; 1 Cor. 11:26
457 Matt. 28:19; 1 Cor. 4:1

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him[458], in his death and resurrection; of his being engrafted into him; of remission of sins[459]; and of giving up into God, through Jesus Christ, to live and walk in newness of life[460].5

2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance[461].

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit[462].

4. Immersion, or dipping of the person in water, is Necessary To The Due Administration Of This Ordinance[463].

**30. Of The Lord's Supper**

1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death[464],1 confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other[465].

2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all[466]; and a spiritual oblation of all possible praise unto God for the same[467]. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants[468].

458 Rom. 6:3-5; Col. 2:12; Gal. 3:27
459 Mark 1:4; Acts 22:16
460 Rom. 6:4
461 Mark 16:16; Acts 8:36,37, 2:41, 8:12, 18:8
462 Matt. 28:19, 20; Acts 8:38
463 Matt. 3:16; John 3:23
464 1 Cor. 11:23-26
465 1 Cor. 10:16,17,21
466 Heb. 9:25,26,28
467 1 Cor. 11:24; Matt. 26:26,27
468 1 Cor. 11:23-26, etc.

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ[469].

5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body and blood of Christ[470], albeit, in substance and nature, they still remain truly and only bread and wine, as they were before[471].

6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone[472],9 but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries[473].

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses[474].

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto[475]; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves[476].13

### 31. Of The State Of Man After Death, And Of The Resurrection Of The Dead

1. The bodies of men after death return to dust, and see corruption[477]; but their souls, which neither die nor sleep, having an immortal subsistence,

469 Matt. 26:26-28, 15:9, Exod. 20:4,5
470 1 Cor. 11:27
471 1 Cor. 11:26-28
472 Acts 3:21; Luke 14:6,39
473 1 Cor. 11:24,25
474 1 Cor. 10:16, 11:23-26
475 2 Cor. 6:14,15
476 1 Cor. 11:29; Matt. 7:6
477 Gen. 3:19; Acts 13:36

immediately return to God who gave them[478]. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies[479]; and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day[480]; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive, shall not sleep, but be changed[481]; and all the dead shall be raised up with the selfsame bodies, and none other[482]; although with different qualities, which shall be united again to their souls forever[483].

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body[484].

**32. Of The Last Judgment**

1. God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ[485]; to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged[486], but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil[487].

2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient[488]; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who do not know God, and do not obey the gospel of Jesus Christ, shall be cast aside into everlasting torments[489], and punished with everlasting destruction, from the presence of the Lord, and from the glory

478 Eccles. 12:7
479 Luke 23:43; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23 Luke 23:43; 2 Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23
480 Jude 6, 7; 1 Peter 3:19; Luke 16:23,24
481 1 Cor. 15:51,52; 1 Thess. 4:17
482 Job 19:26,27
483 1 Cor. 15:42,43
484 Acts 24:15; John 5:28,29; Phil. 3:21
485 Acts 17:31; John 5:22,27
486 1 Cor. 6:3; Jude 6
487 2 Cor. 5:10; Eccles. 12:14; Matt. 12:36; Rom. 14:10,12; Matt. 25:32-46
488 Rom. 9:22,23
489 Matt. 25:21,34; 2 Tim. 4:8

of his power[490].

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin[491], and for the greater consolation of the godly in their adversity[492], so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come[493], and may ever be prepared to say, Come Lord Jesus; come quickly[494].

Amen.

## 3 BIERTON PARTICULAR BAPTISTS ARTICLE OF RELIGION

**1831**

The Bierton Society of Particular Baptists was formed in 1831 and the author of this book is the last surviving member of the Bierton church. He solemnly subscribed to these articles when joining the church, on the 8th of January 1976, and strove to maintain these tenets of religion. Knowing also covenants must not be broken nor the terms added to once made Gal. 3 15. Also covenant breaking is wrong and against God Rom I 31):

These articles were personally transcribed from the original trust deed held by Miss Bertha Ellis. The document was signed by the son of John Warburton from Trowbridge.

**The Articles Are As Follows:**

**And** whereas certain persons meet together and with the blessing of God will continue to meet together for the purpose of divine worship at a chapel or place of worship adjoining the said hereditament and called the Bierton Baptist Chapel and the said persons call them selves "The Society of Particular Baptists" and such persons are herein after meant and referred to by the expression of "The Church" and the said persons believe and pledge themselves to the promulgation and support of the tenets or articles of faith herein after set forth, that is to say,

**1. Of The Holy Scriptures**
**The Being of God**
**The Trinity of Persons In God**
**The Deity of the Lord Jesus Christ**

They believe that the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and

490 Matt. 25:46; Mark 9:48; 2 Thess. 1:7-10
491 2 Cor. 5:10,11
492 2 Thess. 1:5-7
493 Mark 13:35-37; Luke 12:35-40
494 Rev. 22:20

that these scriptures reveal the one true and only God who is self-existent, infinite and eternal. That there are three self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

**2. Of Predestination**

That Before the world began God did elect a certain number of the human race unto everlasting life and salvation whom He did predestine to the adoption of Children by Jesus Christ of his own free grace and according to the good pleasure of His will.

**3. Of Total Depravity**

That God created Adam upright and all his posterity fell in him, he being the federal head and representative of all mankind.

**4. Of The Incarnation And Work Of Christ**

That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for the elect of God only and in their stead whereby he made all the satisfaction for their sins which the law and justice of God could require as well as made a way for the bestowments of all those blessings which are needful for them for time and eternity.

**5. Of the Redemption And Spiritual Blessing For The Elect**

That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

**6. Of Justification By Imputed Righteousness**

That the justification of Gods elect is only by the righteousness of Christ imputed to them and received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all there sins and transgressions, is only through the blood of Christ according to the riches of Gods grace.

**7. Of Regeneration, Conversion and Sanctification**

That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.

**8. Final Perseverance**

That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

**9. Of the Resurrection and final judgment**

That there is a resurrection of the dead both of the just and the unjust and that Christ will come a second time to judge the quick and the dead when he will consign the wicked to everlasting punishment and introduce His own people into his kingdom and Glory where they shall be for ever

with Him.

**10. Of Baptism And Church Membership**

That baptism of believers by immersion and the Lords Supper are ordinances of Christ to be continued until His coming again and that the former is absolutely requisite to the latter, that is to say that only those are to be admitted as members of the church and participate in its privileges including the ordinance of the Lords supper who upon profession of their faith have been baptised namely immersed in water in the name of the Father, Son and Holy Ghost. And that no person who has not been baptised as afro said shall on any account be permitted to sit down or commune at the Lords table within the said school room and whereas for the purpose of giving effect to the objects and intentions of the parties hereto and of the said church it has been agreed that the said Hereditament's shall be conveyed to the trustees upon the trust and for the purpose hereinafter contained and these present have been approved by the members of the said Church meeting called for that purpose and held at the said chapel on or before the date

**Hereof**

The indenture further witnesseth that in further pursuance and consideration of the premises they the trustees do hereby severally covenant and agree amongst themselves and with each other and with the church that they the trustees their successors and assigns shall and henceforth stand and be possessed of the hereditament And premises hereinbefore conveyed unto them upon trust to dedicate and devote and preserve the same for the purpose of holy and divine worship according to the tenets or articles of faith herein set forth.

That the election of any future pastor of the said church and the removal of any pastor shall be decided by the vote of two thirds of the church assembled at a regularly convened church meeting together with the object for which it is convened having been publicly announce for four successive Lords days. No member eligible to vote has to have been four times to the Lords table in six months unless prevented by illness etc.

No minister shall be elected to the pastoral office or continue therein but such as holds to the doctrines and communion aforesaid nor shall it be lawful for the said church to receive into fellowship any such persons as members but such as have been baptised that is by immersed in water upon confession of their faith in Christ and are able to give some satisfactory account of a work of grace having passed upon their souls in being called out of darkness into Gods marvellous light, nor shall it be lawful for the said church to admit to her communion ( in which term is include the ordinance

of the Lords supper) any person who has not been baptised by immersion in water on a profession of faith in the name of Jesus.

## 4 THE GOSPEL STANDARD ARTICLES OF RELIGION 1878

The Bierton church became a Gospel Standard listed cause on 16th January 1981 and these are the articles of the Gospel Standard all of which are not inconsistent with the Bierton articles of 1831.

The following Articles of Faith are the same as those of the "Gospel Standard" Aid and Poor Relief Societies. Some of them are taken from those of the Westminster Assembly of Divines, 1640, &c., and the General Assembly of Baptist Ministers and Messengers, in London, 1689, and subsequently revised by Dr. Gill. These were amended by the late Mr. W. Gadsby, Mr. J. M'Kenzie, and Mr. J. C. Philpot; and afterwards, in 1878, well considered and unanimously agreed to by a duly-appointed Committee, consisting of the following friends: Mr. J. Gadsby, Mr. Hatton, Mr. Hazlerigg, Mr. Hemington, Mr. Hinton, Mr. J. Knight, Mr. Mockford, Mr. Vine, and Mr. Wilton; and finally unanimously adopted at a General Meeting of the Founders, ministers and others, of the Societies. The Rules of the Societies require that no person shall receive benefit from the Societies until he or she shall acknowledge his or her belief in the Articles.

**1. The Holy Scriptures**

We believe in the divine inspiration of the Holy Scriptures, and receive them as a gracious revelation of the mind and will of God[495]; and we believe that therein are revealed all the doctrines and truths which we here state[496].

**2. The Trinity**

We believe that there is but one living and true God[497]; that there are Three Persons in the Godhead – the Father, the Son and the Holy Ghost[498] – and that these Three Persons are equal in nature, power and glory; and we believe that the Son and the Holy Ghost are as truly and as properly God as the Father[499].

**3. The Everlasting Love Of God; Election; Predestination; Adoption; And The Eternal**

495 Deut. 4. 2; Ps. 19. 7; Prov. 30. 5, 6; 2 Pet. 1. 19-21; Rev 22. 18, 19; John 5. 39.
496 2 Tim. 3. 15-17.

497 Exod. 3. 14; Deut. 4. 35; Deut. 6. 4; Num. 23. 19; 1 Sam. 2. 2, 3; Ps. 90. 2; Ps. 115. 3; Ps. 135. 5; Ps. 139. 7-10; Prov. 15. 3; Ecc. 3. 14; Isa. 40. 28; Isa. 45. 22; Isa. 46. 9; Jer. 10. 10; Jer. 23. 24; Mal. 3. 6; Mark 12. 29; John 4.24;1 Cor. 8.6; Col.1.16.
498 Matt. 28.19; John1.1; 2 Cor.13.14; 1 John 5.7; Jude 20, 21.
499 John 10. 15, 30; Eph. 2. 22; Heb. 1. 3; Heb. 9. 14.

**Covenant Of Grace**

We believe in the everlasting and unchangeable love of God[500]; and that before the foundation of the world the Father did elect a certain number of the human race unto everlasting salvation, whom He did predestinate unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will[501]; and we believe that in fulfilling this gracious design, He did make a covenant of grace and peace with the Son and with the Holy Ghost on behalf of those persons thus chosen[502], and that in this covenant the Son was appointed a Saviour, and all spiritual blessings provided for the elect, and also that their persons, with all the grace and glory designed for them, were put into the hands of the Son as their Covenant Head, and made His care and charge4.

**4. The Fall Of Man**

We believe in the Fall of our first parents, and that by it the whole of the human race became involved in, and guilty of, Original Sin; and that as they are born into the world, the whole of their posterity are, in consequence, actual transgressors against God[503]. And we believe that by the Fall all men were rendered both unable and unwilling spiritually to believe in, seek after, or love God until called and regenerated by the Holy Ghost[504].

**5. The Sacred Humanity Of**
**The Lord Jesus Christ And His Offices**
**As Mediator, Surety And Substitute**

We believe that the Lord Jesus Christ, the only begotten Son of God, being set up from everlasting as the Mediator of the New Covenant, and having engaged to be the Surety of His people, did, in the fulness of time, really and truly assume human nature, and not before, either in whole or in part[505]. And we believe that, though He existed from all eternity as the eternal Son of God[506], the human soul of the Lord Jesus did not exist before it was created and formed in His body by Him who forms the soul of man within him, when that body was conceived, under the overshadowing of the Holy Ghost, in the womb of the virgin Mary[507]. And we believe that Christ's human nature consists of a true body and reasonable soul, both of which,

500 Jer. 31. 3.
501 Gal. 4. 5; Eph. 1. 2-13; 1 Thess. 5. 9; 2 Thess. 2. 13; 2 Tim.1.9; 1 John 3.1; 1Pet.1.2; 1 Pet.2.9.3 2 Sam. 23. 5; John 1. 17.
502 2 Sam. 23. 5; John 1. 17.
503 Rom. 5. 12-21; Ps. 58. 3.
504 Gen. 6.5; Gen. 8.21; Job 14.4; Job 25.4; Ps. 51.5; Jer. 13. 23; Jer. 17. 9; Matt. 15. 19; Rom. 3. 10-24; Rom. 5. 12-19; 1 Cor. 15. 22, 45-50; Eph. 2. 3; 1 John 5. 19.
505 Prov. 8. 23.
506 John1.18; Phil.2.5-8; Heb.1.5,8; Heb.13.8; 2John3; Rev. 1. 8.
507 Isa. 7. 14; Matt. 1. 23; Luke 1. 26-38; John 1. 14; Gal. 4. 4.

together and at once, the Son of God assumed into union with His Divine Person, when made of a woman and not before[508]; that this human nature was not sinful, peccable, or mortal[509], though capable of death by a voluntary act[510], but essentially and intrinsically pure and holy[511]; and that in it He really suffered, bled and died, as the Substitute and Surety of His church and people, in their room and stead, and for no others[512]; whereby, together with His holy, spotless life, He fulfilled the law, and satisfied all the claims of justice, as well as made a way for all those blessings which are needful for His people, both for time and eternity[513].

**6. Particular Redemption**

We believe that the eternal redemption which Christ has obtained by the shedding of His blood is special and particular[514]; that is to say, that it was intentionally designed only for the Elect of God, the Sheep of Christ, who therefore alone share in the special and peculiar blessings thereof [515].

**7. Imputed Righteousness;**
**Justification; And Pardon**

We believe that the justification of God's Elect is only by the righteousness of the Lord Jesus Christ imputed to them[516], without consideration of any works of righteousness, before or after calling, done by them, and that the full and free pardon of all their sins, past, present, and to come, is only through the blood of Christ, according to the riches of His grace[517].

**8. Regeneration**

We believe that the work of regeneration[518] is not an act of man's free will and natural power, but that it springs from the operation of the mighty, efficacious and invincible grace of God.

**9. Conviction Of Sin;**
**Believing In Christ; And Final Perseverance**

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508 Luke 2. 40; Heb. 2. 14-17.
509 Ps. 16. 10; Acts 2. 27.
510 John 10. 17, 18.
511 Song 5. 9-16; Heb. 7. 26.
512 John 10. 15, 26; John 17. 9, 13.
513 Heb. 9. 22-28.
514 Gal. 3. 13; Heb. 9. 12-15.
515 Isa. 35. 10; John 10. 15, 25-28; Acts 2. 47; Acts 13. 48; Acts 20. 28; Rom. 5. 8-10; Rom. 8. 33, 34; Rom. 9. 13, 15, 16; Rev. 14. 4.
516 Isa. 45. 24; Isa. 64. 6; Jer. 23. 6; Matt. 7. 18; Luke 18. 13; Acts 13. 39; Rom. 4. 4, 5; Rom. 5. 19; Rom. 10. 4; 1 Cor. 1.30; 2Cor.5.21; Phil.3.9; Titus3.5.
517 Rom. 3. 20-27; Rom. 4. 22; Rom. 9. 11; 2 Tim. 1. 9;
Heb.1.3; Heb.9.22; 1Pet.3.18; 1John2.1.

518 Jer. 50. 20; Ps. 110. 3; John 1. 13; John 6. 29, 63, 65; John 16. 8; Rom. 8. 16; Rom. 11. 4, 6; James 1. 18.

We believe that all those who were chosen by the Father and redeemed by the Son, and no others, shall, at the appointed time, certainly be convinced in their hearts of sin by the Spirit[519], be brought in guilty before God, and made the recipients of eternal life, coming to Christ for salvation, and believing on Him as the Anointed of the Father, and the only Mediator between God and man[520]; but that none can spiritually come to Christ unless drawn by the Father[521]; and that all the elect shall be thus drawn to Christ, and shall finally persevere; so that not one of the elect shall perish, but all arrive safely in glory[522].

**10. Spiritual Death And Spiritual Life**

We believe that all men are by nature so completely dead in trespasses and sins that they cannot, while in that state, know or feel anything of God in Christ, spiritually, graciously, and savingly[523]. And we believe that, when quickened into everlasting life in Christ (as the elect alone are, or can be, or will be), the vessel of mercy then first feels spiritually the guilt of sin, and is taught to know, in his own experience, the fall and ruin of man[524]. Thus every quickened child of God is brought, in God's own time and way, through the Spirit's teaching, from necessity to depend for salvation on Christ's blood and righteousness alone[525]. And we believe that this teaching will not lead him to licentiousness, but make him willing to walk in good works, to which he is ordained, and which are acceptable to God only through Jesus Christ[526].

**11. Man Unable To Perform Spiritual Good Works Until He Is Called By Grace**

We believe that man can never do a good work, properly so called, until the grace of God is implanted in his heart[527], and that nothing is spiritually good but what God Himself is pleased to communicate to, and work in, the soul, both to will and to do of His good pleasure[528]. And we also believe that man's works, good or bad, have not anything to do with his call, or being quickened, by the Holy Spirit[529].

**12. Effectual Calling; The Application Of The Law;**

519 John 16.8; 1Cor.2.14; Eph.2.1.
520 1Tim.2.5; Heb.8.6; Heb.9.15; Heb.12.24.
521 John 6. 44, 65.
522 Job 17. 9; Matt. 25. 34; John 4. 14; John 5. 24; John 6. 37, 44-47; John 10. 28; John 17. 6, 12, 24; Acts 2. 47; Rom. 8. 29-39; Phil. 1. 6; 1 Pet. 1. 3-5.
523 Eph. 2. 1-3.
524 Isa. 1. 6; Rom. 3. 10-19; Rom. 7. 18.
525 John 6. 68; John 10. 9; John 14. 6; Acts 4. 12; Eph. 2. 8-10; Heb. 6. 18.
526 Rom. 8. 14; Gal. 5. 16-25; Gal. 6. 14-16. 19
527 Rom. 8. 8.
528 Phil. 2. 13.
529 2Cor.3.5; Eph.2.3-9; Tit.3.5; Heb.13.21.

**And The Manifestation Of Mercy And Pardon**

We believe in the effectual calling of all the elect vessels of mercy out of the ruins of the Fall in God's appointed time, and that the work of regeneration, or new birth, is the sovereign work of God, and His work only, the sinner being as passive therein as in his first birth, and previously thereto dead in trespasses and sins[530]. We believe in the application of the Law to the elect sinner's conscience by the Spirit of God[531], showing the sinner how greatly he has broken that Law, and feelingly condemning him for the same; and in the manifestation of mercy and pardon through Christ alone made known to the soul by God the Holy Ghost[532].

**13. The Effects Of Faith**

We believe that faith is the gift of God[533], as well as true spiritual repentance and hope[534], and a manifestation of pardon to the soul; that through faith Christ is made precious to the soul[535], and the soul drawn out in love to God[536]; that all are the fruits and effects of the blessed Spirit, and that they will most certainly be productive of good works, and a walk and conversation becoming the Gospel[537].

**14. The Resurrection Of The Body; And Eternal Glory Or Damnation**

We believe in the Resurrection of the body, both of the just and the unjust[538]; that the just (the elect) shall be raised up in glory and honour[539], and be openly acknowledged and fully acquitted in the Judgment Day, before angels, devils and sinners, and made fully and eternally blest both in body and soul; and that the wicked shall be raised up to be condemned, body and soul, to the unspeakable torments of hell for ever and ever[540].

**15. Baptism And The Lord's Supper**

We believe that Baptism and the Lord's Supper[541] are ordinances of Christ, to be continued till His Second Coming; and that the former is requisite to the latter; that is to say, that those only can scripturally sit down to the Lord's Supper who, upon their profession of faith, have been baptised,

530 John 3. 3-8; John 6. 37-65; Rom. 8. 30; 1 Cor. 1. 26-29; Eph. 2. 4, 5.
531 Rom. 7. 7, 9, 12.
532 Ps.30.3; Ps.130.7; Isa.40.2; Jer.33.8; Mic.7.18; Rom. 7. 5-10.
533 Eph. 2. 8.
534 Acts 5.31; Rom. 15.13; 2 Thess. 2.16; 1 Pet.1.3.
535 1 Pet. 2. 7.
536 1 John 4. 19.
537 Gal. 2. 16-21; Gal. 5. 22-26.
538 Acts 24. 15.
539 Matt. 24. 31; Matt. 25. 31-40.
540 Isa. 26. 19; Dan. 12. 2; Matt. 25. 31-46; John 5. 28, 29; Acts 23. 6; Rom. 6. 23; Rom. 8. 11, 23; Rom. 14. 10-12; 1 Cor. 15. 52; 2 Cor. 5. 10; Rev. 20. 12 15.
541 1Cor.11.2,26; 1Cor.14.40; Col.2.5-8.

by immersion, in the Name of the Father, and of the Son, and of the Holy Ghost; and that, therefore, what is called "Mixed Communion"[542] is un-scriptural, improper, and not to be allowed in the churches of Christ[543].

**16. The Gospel, Not The Law,**
**The Believer's Rule Of Conduct**

We believe that the Believer's Rule of conduct is the gospel, and not the law, commonly called the Moral Law, issued on Mount Sinai, which hath no glory in it by reason of the glory that excelleth, that is to say, the Gospel[544]; the Gospel containing the sum and substance and glory of all the laws which God ever promulgated from His throne, and the Jews, because of the hardness of their hearts, being permitted some things which the Gospel forbids[545].

**17. Infant Baptism Denied**

We deny and reject, as un-scriptural and erroneous,the baptism of infants[546], whether by immersion, sprinkling, pouring, or any other mode.

**18. Baptismal Regeneration Denied**

We reject as blasphemous the doctrine of Baptismal Regeneration[547]; that is, that the person baptised is or can be regenerated in, by or through baptism, much less, if possible, by infant sprinkling.

**19. Sanctification**

We believe in the sanctification of God's people, the term sanctification signifying a separation and setting apart by and for God. This, in the child of God, is three-fold: 1, by election by God the Father[548]; 2, by redemption by God the Son[549]; and 3, by the almighty regenerating operation of God the Holy Ghost[550]. We believe that the blessed Spirit is the Author of what is styled in Scripture the new creature, or creation[551], or new heart[552]; being, in truth, an implantation of the Divine nature[553], through which the child of God would, according to the inner man[554], be holy as God is holy, and perfectly fulfil all the good pleasure of the Father's will; but groans being

542 Rom. 16. 17
543 Matt. 3. 13-16; Matt. 28. 19, 20; John 3. 22, 23; Acts 2. 37-42; Acts 8. 12; Acts 9. 18; Acts 10. 47, 48; Acts 16. 14, 15, 30, 31, 33; Acts 18. 8; Acts 19. 1-6; Rom. 6. 3; Col. 2. 12.
544 Gal. 6. 15, 16; 2 Cor. 3. 10; Rom. 7. 2-4.
545 Deut. 24. 1; Matt. 19. 8, 9.
546 Heb. 11. 6; Acts. 8. 12, 37.
547 John 1. 13; 1 Pet. 1. 23.
548 Jude 1.
549 John 17. 19.
550 Rom. 15. 16.
551 2 Cor. 5. 17; Eph. 4. 24.
552 Ezek. 36. 26.
553 2 Pet. 1. 4.
554 Rom. 7. 22.

burdened, being constantly opposed by the contrary workings of the old man[555]. We reject the doctrine of progressive sanctification, or that a child of God experiences such a gradual weakening, subduing, or rectification of the old nature, called in Scripture the old man[556], or such a continued general improvement as shall make him at any time less dependent upon the communications of the Spirit and grace of Christ for all goodness, or less a poor, vile, wretched, helpless sinner in himself, and in his own estimation[557].

**20. Growth in grace**

We believe that the grace of God produces a real change in a man, and teaches him to deny ungodliness and worldly lusts, and to live godly[558], and that there is a growth in grace[559], which consists principally in a growing experimental knowledge of a man's sinful self[560], the vanity of the creature, the glory of God, the spirituality of His law, and the want and worth of Jesus Christ. This is accompanied by a deepening distrust of everything but the grace and love of God in Christ for salvation, and is not a growth in conscious goodness, but in felt necessity and the knowledge of our Lord and Saviour Jesus Christ[561].

**21. Indwelling Sin**

We reject the doctrine of perfection in the flesh, or that the believer ever becomes free from indwelling sin[562] in this life, or whilst in the body. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

**22. Backsliding And Chastening**

We reject the doctrines that the children of God cannot backslide, and that God does not chastise His people for sin[563]. For, though we believe that a child of God is called from a death in sin to a life of righteousness, and would, according to the law of his mind, or new nature, in all respects obey God's holy will as declared in the Scriptures, yet through the temptations of Satan, the allurements of the world, and the power and deceitfulness of indwelling sin, he may fall for a season like David, Peter, and other Bible saints did[564]. But we believe that when the children of God thus sin against God, and transgress His holy revealed will, God does in various ways and degrees chastise them for it[565], not in vindictive anger, but in tender love, as

555 Rom. 7; Gal. 5. 17.
556 Eph. 4. 22; Col. 3. 9.
557 John15. part of 5; 2 Cor. 3.5; Rev .3.17.
558 Tit. 2. 11, 12.
559 2 Pet. 3. 18; Phil. 3. 8-10; Mark 4. 26-29; 1 John 2. 12, 13.
560 1 Kings 8.38; Ezra 9.6; Job 40.4-6; Ps. 73.22; Dan. 10. 8.
561 John 3.30; 1Cor. 2.2; Tit. 3.3-8; Eph. 3.8; 1 Tim.1.15.
562 1 John 1. 8; 1 Kings 8. 46; Job 9. 2; Job 15. 14; Ps.119. 96; Prov. 20. 9; Ecc. 7. 20; Rom. 7. 18.
563 1 Cor. 11. 32.
564 Jer. 3. 14, 22; Hos. 14.
565 Ps. 89. 30-33; Prov. 3. 11, 12.

a father does the son in whom he delighteth[566]. We believe, too, that in this matter of chastisement for sin God will deal in a most sovereign way, and as a God of judgment; so that, though the punished child shall be made to discern the reason of the rod[567], it is seldom safe for others to judge according to the outward appearance. We further believe that no man living in habitual sin gives any proof that he is a child of God, and we cannot, therefore, have fellowship with him, be his profession what it may.

**23. Final Perseverance**

We believe, as expressed in Article 9, in the doctrine of the final perseverance[568] of the saints, and that, however much the elect of God may be tried by sin, and opposed by Satan, they shall all eventually attain to everlasting glory. Not one of them shall perish, for none can pluck them out of the Father's hand.

**24. Gospel Invitations**

We believe that the invitations of the Gospel[569], being spirit and life*, are intended only for those who have been made by the blessed Spirit to feel their lost state as sinners and their need of Christ as their Saviour, and to repent of and forsake their sins.

**25. Universal Redemption Denied**

We deny that Christ died[570] for all mankind.

**26. Duty Faith And Duty Repentance Denied**

We deny duty faith and duty repentance – these terms signifying that it is every man's duty to spiritually and savingly repent and believe[571]. We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God[572].

**27. The Non-Elect Incapable Of Receiving Grace**

We deny that the Holy Spirit ever enlightens[573] the non-elect, to make them capable at all of receiving grace.

**28. Baxterianism Denied**

566 Job 5. 17; Ps. 94. 12; Ps. 119. 67; Isa. 54. 7, 8; Heb. 12. 5-11.
567 Mic. 6. 9.
568 Isa. 51. 11; John 10. 28, 29.
569 Isa. 55. 1; John 7. 37; Prov. 28. 13; Matt. 11. 28-30; John 6. 37.
570 Matt. 25. 31-46; John 10. 11, 15, 26.
571 Gen. 6. 5; Gen. 8. 21; Matt. 15. 19; Jer. 17. 9; John 6. 44, 65.
572 John12.39,40; Eph.2.8; Rom.8.7,8; 1Cor.4.7.
573 Isa. 6. 9, 10; John 14. 17; Rom. 11. 7, 8; Mark 4. 11, 12; Luke 8. 10; John 12. 39, 40.

We reject the doctrine called "Baxterianism"; that is to say, that while all the elect shall assuredly be saved, there is a residuum of grace in Christ for the rest, or any of the rest, if they will only accept it[574].

**29. Indiscriminate Offers Of Grace Denied**

While we believe that the Gospel is to be preached in or proclaimed to all the world, as in Mark 16. 15, we deny offers of grace; that is to say, that the gospel is to be offered indiscriminately to all[575].

**30. Christ's Glorified Body**

We believe that the glorified body of the Lord Jesus Christ is the same flesh and bones now in heaven as that which hung upon the cross[576].

**31. Annihilation Of The Wicked Denied**

We reject the doctrine of the annihilation of the wicked, and believe that all who die out of Christ shall be turned into hell, the fire of which shall never be quenched, the wicked there suffering for ever the torments of eternal fire[577].

Note: It is the same word in the Greek which, in Matt. 25. 46, declares the eternity of life for the sheep which declares the eternity of punishment for the goats. So (Rev. 20. 15), those who are "not written in the book of life" are "cast into the lake of fire", where they are "tormented for ever and ever" (Ver. 10). Now the same words which are there translated "for ever and ever" are also used in Rev. 10. 6, where the angel "sware by Him that liveth for ever and ever". Therefore, if God is "to live for ever and ever", the torment in the lake of fire is to be for ever and ever; for the words are exactly the same in both passages.

**32. Preaching Of The Gospel**
**(Apostolic Uniqueness)**

We believe that it would be unsafe, from the brief records we have of the way in which the apostles, under the immediate direction of the Lord, addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely- different circumstances. And we further believe that an assumption that others have been inspired as the apostles were has led to the grossest errors amongst both Romanists and professed Protestants.

Note: When Articles 32-35 were added to the original 31 Articles, no Scripture references were provided, except for Article 35. Readers are referred to pages 150-152 of the book, What Gospel Standard Baptists Believe, where several Scripture references are given. For details of this book, see Note at

574 John 3. 27; 1 Cor. 2. 14.
575 Mark 16.15; 2 Cor. 4.3,4.
576 1 Cor. 15. 16, 20; Luke 24. 39; Acts 1. 9, 11.
577 Matt. 25. 46; Rev. 19. last part of 20; Rev. 14. 10, 11; Rev. 20. 10, 15.

the end of the Preface on page 7.

**33. Preaching To The Unconverted**

Therefore, that for ministers in the present day to address unconverted persons, or indiscriminately all in a mixed congregation, calling upon them to savingly repent, believe, and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is, on the one hand, to imply creature power, and, on the other, to deny the doctrine of special redemption.

Note: For Scripture references, see the Note which appears at the foot of Article 32.

**34. Preaching Of The Gospel**
**(Exhorting The Unregenerate)**

We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ, while in an unregenerate state, so that unless they do thus close with Christ, etc., They shall perish, are untrue, and must, therefore, be rejected. And we further believe that we have no Scripture warrant to take the exhortations in the Old Testament intended for the Jews in national covenant with God, and apply them in a spiritual and saving sense to unregenerate men.

Note: For Scripture references, see the Note which appears at the foot of Article 32.

**35. Degrees Of Faith**

We believe that there are various degrees of faith, as little faith and great faith[578]; that when a man is quickened by the blessed Spirit, he has faith given him to know and feel that he is a sinner against God[579], and that without a Saviour he must sink in black despair. And we further believe that such a man will be made to cry for mercy, to mourn over and on account of his sins[580], and, being made to feel that he has no righteousness of his own[581], to hunger and thirst after Christ's righteousness; being led on by the Spirit until, in the full assurance of faith, he has the Spirit's witness in his heart that his sins are for ever put away[582]; but that the faith is the same in nature as is imparted in his first awakenings, though now grown to the full assurance thereof.

**Declaration** (Especially for church members)

578 Matt. 6. 30; Matt. 15. 28.
579 Luke 18. 13.
580 Matt. 5. 4.
581 Isa. 64. 6; Phil. 3. 9.
582 Rom. 8. 16; Eph. 4. 30; Heb. 9. 12, 26; Heb. 7. 27; Heb. 10. 14.

Now all and each of these doctrines and ordinances we can honestly say it is our desire to maintain and defend in one spirit and with one mind, striving together for the faith of the Gospel.

And we desire, by the grace of God, that our conversation, both in the world and in the church, may be such as becometh the gospel of Christ, and that we may live soberly, righteously, and godly in the present world.

And, as it regards each other in church communion, we desire to walk with each other in all humility and brotherly love; to watch over each other's conversation, to stir up one another to love and good works; not forsaking the assembling of ourselves together, but, as we have opportunity, to worship God according to His revealed will; and, when the case requires, to warn and admonish one another according to God's Word.

Moreover, we desire to sympathize with each other in all conditions, both inward and outward, into which God, in His providence, may bring us; as also to bear with one another's weaknesses, failings, and infirmities; and particularly to pray for one another, and for all saints, and that the gospel and the ordinances thereof may be blessed to the edification and comfort of each other's souls, and for the gathering in of vessels of mercy unto Christ.

And for every blessing and favour, both temporal and spiritual, we, who are as deserving of hell as the vilest of the vile, desire to ascribe all the praise to the glory of the grace of a Triune God.

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**Church Rules**

The following note is reproduced from earlier booklets:

"Several of the Rules hitherto in circulation being found impracticable, the "Gospel Standard" Committee has formulated the following Rules, and issued them in the hope that they will be useful to the churches. Although it believes that these Rules will be generally acceptable, the Committee desires to make it quite clear that whereas the Articles of Faith are enrolled and binding upon all the churches of the "Gospel Standard" denomination, these Rules are not so, but are for guidance only, and each church will act independently in regard to adopting them or otherwise in regulating its own affairs."

***

**Admittance Into Church Membership**

1. Any person desiring to become a member of this church, must first be interviewed by the pastor (if there be one) and deacons, who, if in their judgment the candidate is suitable for membership, shall duly bring the matter before the church. A copy of the church's Articles of Faith and Rules to be given to each candidate for their instruction.

2. At a regularly constituted church meeting (see rules 13- 15) the candidate (whether already a member of another church or not) shall make a verbal confession of faith, and declare what he or she believes God has done for his or her soul. If accepted by a vote of the majority of members present and voting, signature in the church book to the Articles of Faith and Rules will be required. Thereafter, at the earliest convenient opportunity, the person shall, unless previously baptised by immersion, be so baptised in the Name of the Father, and of the Son, and of the Holy Ghost; and be formally received into church fellowship at the next observance of the Lord's Supper.

3. Any person who, having been baptised while only in a carnal profession of religion, has since been called by the Spirit of God to a knowledge of his or her lost condition by nature and practice, and to living faith in the Lord Jesus Christ, being desirous of uniting with this church, shall attend to the ordinance of believers' baptism, according to rule 2 (last clause), for "whatsoever is not of faith is sin" (Rom. 14. 23).

**The Pastorate**

4. No minister shall be appointed as pastor until he has supplied at least months on probation, and unless there be in favour at least two-thirds (three-fifths) of the members present and voting at a church meeting duly convened for this particular purpose (see rules 13-15); nor shall any minister be invited to supply on probation without a like majority, also at a duly convened meeting.

5. If at any time where there is a pastor, the conduct of such pastor should be contrary to the precepts of the gospel, or if he should depart from the Articles of Faith or any one of them, or if his ministry should become unprofitable, a majority of the members present and voting at a properly convened church meeting (see rules 13-15) shall be competent to declare that he shall no longer be the pastor; and he shall be removed from the pastorate accordingly. And at such meeting the pastor shall not be present. Always presuming that adequate opportunity has been afforded the pastor to explain himself.

**Discipline**

NOTE. – The object of discipline in the Church of Christ is (1) The vindication of the truth; (2) The restoration of any offending brother.

6. Any member of this church knowingly receiving the ordinance of the Lord's Supper with any church not of the same faith and order with ourselves, shall be reproved; and should the offence be repeated, be withdrawn from.

7. Any member knowing another to act disorderly, shall tell the offending brother or sister of his or her fault alone, in the spirit of meekness (Gal. 6. 1); and if not satisfied with the explanation, shall acquaint the pastor or deacons

of the church with the matter; and if any member neglect to do so, and be found reporting it to others, such member shall be visited and reproved as acting contrary to Scripture rule.

8. Any member bringing, in any manner, an open reproach on the cause, shall be suspended; and no member suspended for any reason shall again be admitted to the Lord's Supper and to the privileges of membership, until godly sorrow and repentance are manifest, and satisfactory acknowledgement is made to the church.

9. Any member relating to any other person, not a member, what has been said or done at any church meeting, shall be liable, according to the judgment of the pastor and deacons, to be brought before the church to be dealt with.

10. If any member repeatedly neglect to attend the preaching of the Word, the Lord's Supper, and prayer meetings, unless from unavoidable causes known to the pastor and deacons and the church, a reason will be required for his or her absence; and if he or she shall be absent from the Lord's Supper upon more than three successive occasions, without being able to give the pastor or deacons who shall visit such member a satisfactory reason for such absence, they shall bring the matter before the church to be dealt with as it shall determine, whether for reproof, suspension, or withdrawal from the offending party.

11. Members having private differences between themselves shall not bring the same before the church before the rule laid down in Matt. 18. 15, 16, has been first attended to by the offended party; and in the event of satisfaction not being given, that the peace of the church may if possible be preserved, the offended party shall first inform the pastor or deacons (assembled); but if not satisfied with his, or their mediation or decision, the member shall bring the case before the church, by giving one month's notice in writing to the minister or deacons.

**Church Meetings**

12. A church meeting, at which the pastor or a minister agreed by the church shall preside, shall be held every months, and oftener if required; and it is expected that all the members who are able will attend. No person shall be present at our church meetings but regular members of this church, except by special consent of the church. No member who may be under church censure shall be present at any church meeting.

13. All church meetings shall be audibly announced from the pulpit or desk when the people are regularly assembled for worship at least on the two Lord's Days immediately preceding the date of any such meeting.

14. The pastor or deacons shall have it in his or their power to call a

church meeting whenever he or they consider it necessary; also he or they shall be required to do so when requested by not less than of the members, in any case considered urgent; but in every case proper notice (rule 13) shall be given; and any meeting held, whether called by pastor or deacons, or both, not according to such rule, shall be of none effect.

15. No motion of any serious importance (e.g., cases of discipline, application for membership, call to the ministry, appointment of pastor, etc.) shall be brought forward at any church meeting, unless notice thereof shall have been given at a church meeting held at least one month previous thereto; except in such a case as (in the judgment of the pastor and deacons) the cause of truth would suffer prejudice by delay.

16. All propositions, whether for church membership or otherwise, and all motions, shall be seconded before being put from the chair; and in the event of the voting being equally divided on any subject to be decided, the chairman (president) shall be allowed a second (casting) vote. Any debate or difference that may arise shall be settled by the majority of the members present and voting.

17. When any question has been decided by the majority of the church, if any member shall attempt to set aside or oppose the same decision within six months afterwards, such member shall be accounted as acting disorderly and contrary to rule 16 of this church.

18. Female members may ask questions through a male member, or may, if asked by the chairman (president), answer any question put from the chair; otherwise they are not permitted to speak at church meetings. Should any female member persistently violate this rule, she shall be liable to suspension from the privileges of membership for months.

19. A statement of the finances of the cause shall be laid before the church every months, when the vote of satisfaction or otherwise shall be recorded.

20. The number of the deacons of the church shall not be less than two where practicable; no deacon shall at any time be appointed unless at least two-thirds (three-fifths) of the members present and voting at a church meeting held for the appointment of such deacon, be in favour of such appointment.

**Visitors**

21. Members of churches of the same faith and order may commune with this church by giving notice (naming their own church) to the pastor or deacons of their desire to do so not later than before the commencement of the service immediately preceding the communion service; or where the communion service is held separately, not later than the close of the preceding service.

**Cessation Of Membership**

22. The severance of any member from this church may be only effected by the church itself acting under its duly appointed officers (pastor and deacons), at a properly convened church meeting (see rules 12-15), in the following instances :-

(a) In respect of an orderly member for transfer to another church of the same faith and order, in which event an honourable dismissal should be granted; or,
(b) By disciplinary action of withdrawal AS A LAST RESORT in the case of any disorderly member neglecting to hear either
(1) An offended member's private remonstrance; or, after that,
(2) The additional exhortations of two or three other brethren; or still further,
(3) The admonition of the whole church, according to Matt. 18. 15-17.

**Sanctioning A Member To Preach**

23. Any member of the church considering that he has received the call of the Holy Spirit to the solemn work of the ministry of the Gospel, shall, before engaging to preach anywhere, relate to the pastor (or deacons where there is no pastor) his exercises relating thereto; who, if in his (or their) judgment the matter is indeed of the Lord, shall name the same to the church assembled according to rule 13. In the event of any question or reason entertained by any member or members (on grounds relating to walk or character) why the case should not proceed, the same must be raised and considered at this preliminary meeting; and no examination of the credentials of the member's call shall be undertaken until such question or reason shall have been satisfactorily disposed of by the church. If then agreed by not less than four-fifths (two-thirds) of the members present and voting, the church shall assemble, a month later (according to rule 15), to hear from the member a relation of the matter, and (either then or at a subsequent meeting, as agreed) to hear also an exercise of his gift in preaching. If approved by four-fifths (two-thirds) of the members present and voting, the member shall be given the church's sanction to preach.

Any member preaching contrary to or in neglect of this rule shall be dealt with as walking disorderly.

Should the member consider that his case has been prejudiced, or if through assumed prejudice the pastor or deacons do not bring it forward, the matter may be dealt with according to rule 11. But except for very serious defection in the church, it is believed that when such a matter is truly of the

Lord no such course will be needful.

Notes:

(1) In some cases where the majority stated is not quite reached, that there may be no precipitate conclusion in so solemn a concern, it may be considered advisable for the church to hear the member preach on some further occasion or occasions, before coming to a final decision. This course should only be adopted when the church agrees by a majority of four-fifths (two-thirds) voting in favour.

(2) In cases of pastorless churches, it may be proper for the church to agree to invite the pastor of another church of the same faith and order to preside at the meetings relating to this important subject.

(3) Bearing in mind the solemn importance of such cases, and the serious responsibility assumed by the church in deciding the same, much earnest prayer is required that the great Head of the church would so dispose each member to act under the spirit of the fear of the Lord, and in the spirit of discernment, and of love to His truth and cause, that the voting may be regulated thereby with a single eye to His glory, according to the will of God.

Note – The blanks in Rules 4, 12, 14, 18, 19 should be filled up, and the alternative majorities in rules 4, 20, 23, be defined, by each individual church.

## 5 DIFFICULTIES WITH THE ADDED ARTICLES

**Added Articles**

A problem arouse among Particular Baptists in 1878 when four articles of religion were added to the original 31 Articles of religion adopted my many who subscribed to the Gospel Standard magazine.

These articles have been referred to as 'Duty Faith Articles' and were written to prevent the prevent the practice of offering the gospel to men rather than preaching Christ to men. It is the opinion of this author that these added articles were badly written and it would have served the cause of God and truth better had they been withdrawn and rewritten. This was the recommendation given to the Bierton Particular Baptist when issues arising from these badly worded articles arose. This matter may be read in, 'The Bierton Crisis' under chapter 15 headed, 'My Version of Article 26' and Chapter 19 and heading 'Mr Royce and the Added Articles'.

The following history has been reproduced for the benefit of those who wish to learn from the mistakes of others and so not to repeat the same mistakes in their generation.

**Introduction**

An article written by William Wileman with appended remarks by F. J. Kirby were first published in the November 1921 issue of the monthly

magazine "The Christian's Pathway". F J Kirby had commenced this magazine in 1896 and was its Editor for more than thirty years and written some 30 years after the Added Articles[583] were added to the existing 31 Articles. History has shown that such unresolved issues mention in these pages have cause a great deal of unrest among Particular Baptist.

**Gospel Standard 31 Articles**

There were originally 31 Articles of Religions adopted by Particular Baptists by 1843. The four "Added Articles" were specially written in the late 1870's; the effects of those circumstances surrounding these addition remain to this day.

The first 31 GS Articles were compiled in the mid-19th century based upon the Stamford Articles[584] of 1843 and various amendments and additions to those 15 Stamford Articles. The **"Added Articles"** of the late 1870s were put at the end of the 31 Articles to give the final set of 35 GS Articles. These 35 GS Articles are the Articles of Faith written into the Trust Deeds of the GS charitable societies which subscribers and beneficiaries.

**Septimus Sears**

Septimus Sears a particular Baptist minister wrote in his memoirs about the conflicts that he faced regarding introduction of these added articles. He wrote that toward the end of 1875 there was a period of strife that resulted in the writing of the four "Added Articles". Septimus Sears died whilst under this sustained difficult conflict. Shortly before his death Mr Sears said to a friend:

"They did not mean to kill me but they have done a great deal towards it. I can and do most freely forgive them. They know not what they have done but they did not mean it. Strifes and contentions are not the thing for a dying hour but I have the sweet consciousness that I have spoken God's truth and that I am right and they are wrong."

["Memoir of Septimus Sears" (1880), page 144]

**William Wileman**

It is clear that the 1921 article by W Wileman had been written after some reluctance. No doubt the writing of it had been prompted by other internal controversies amongst Strict Baptists which had erupted in the preceding months and it had become necessary to counter the myths and half-truths which had arisen. As is often the case, those who would prefer to remain silent are sometimes compelled to break their silence

583 The term Added Articles refers to Articles 32-35 of the GS Articles. The GS Articles are the 35 Articles of Faith embedded in the Trust Deeds of the Gospel Standard Societies formerly known as the Gospel Standard Aid and Poor Relief Societies.

584 Stamford Articles: the 15 Articles of Faith written by J C Philpot based on J Gill and adopted in 1843 by the Church at Stamford Chapel under the pastorate of J C Philpot.

**Gospel Standard Magazine**

From a letter written by J C Philpot in 1847 it is clear that others, not connected with the Stamford church, wished to adopt his selection of Articles. Interest spread more widely a few years later when J Gadsby advertised the set of Articles on the front cover of his magazine "The Gospel Standard. Minor changes to the Articles were followed by major changes as the promotion was maintained in the 1850s and 1860s. J C Philpot died in the last month of the 1860s and the final few Articles were written during the controversies of the 1870s.

During the late 1930s and early 1940s John H. Gosden wrote a series of articles on the GS Articles for inclusion in the issues of the magazine "The Gospel Standard" of those years. In these articles on Articles he remarks on a few but not all, of the deficiencies of the GS Articles.

Some years after his death these articles were collated and published in a book. The title of the book (a title not used by J H Gosden) suggests that adherents to the GS Articles are satisfied with the deficiencies in them. A later book of articles on Articles stated that the GS Articles were "enshrined in Chancery", which to some indicated the popish progress of veneration for fallible dogma.

**Trust Deeds**

The terms and Articles (or Doctrines) in the Trust Deeds of a Chapel are binding on the Church using that Chapel. When a Church departs from the terms and Articles (or Doctrines) in the Trust Deeds of its Chapel its occupancy of that Chapel becomes illegal. The constitution of a Church must be in complete conformity with the terms and Articles (or Doctrines) in the Trust Deeds of the Chapel in which the Church meets for worship.

**J. K. Popham on Trust Deeds**

A paragraph from a letter written by J K Popham (this important letter was written and published in 1921 but has not yet been republished) explains the matter clearly. Addressing his remarks to all persons within the GS association he wrote:

". _ _A Trust Deed once executed settles the destination of the property placed under the control of Trustees to be dealt with as the Deed directs. If the acceptance of certain Doctrines is made by the Deed a condition of using the settled property or of receiving benefit from it, the law excludes from participation those who do not accept the specified Doctrines, although otherwise qualified; and at the same time equally forbids the exclusion of persons otherwise qualified to accept them. The law will not enquire into the propriety of the Doctrines upon which the Trusts are based, so long as they are not contrary to public policy, but will enforce them as it finds them, as

the founders of the Trust desired.. ."

The phrase "the control of Trustees" refers to the fact that it is the duty of Trustees to uphold the terms and Articles (or Doctrines) in Trust Deeds (their personal views being irrelevant to the performance of that duty).

**The History Of The Four "Added "** Articles:
32, 33, 34, 35. November 1921
By William Wileman

Every earthly event and every human action has two aspects: that which is open and manifest, and that which is unseen and beneath the surface.

I am now advanced in years, drawing near to the end of my course, and shall shortly have to lay down my commission at the feet of my Master. It is well known that there has been much pitiable and unprofitable controversy with regard to the Four "Added " Articles. I have not been unobservant of this controversy, but have resolutely refrained from taking any part in it, believing that it has produced a great amount of harm and been a hindrance to our prosperity. I have not heard of a single instance of conversion as a result. At the same time, I am fully convinced that the spirit which prompted the addition of Articles 32 to 35 has been the cause of much of the declension we so sorely lament in our Churches ; and for this reason l think that daylight is better than darkness.

During the progress of this controversy I have noticed statements that were inaccurate through lack of knowledge of certain facts ; and yet I maintained silence. But as Mr. Kirby has applied to me to verify certain facts, and certain dates, which I alone could do, I have very reluctantly yielded to his desire. But let it be strictly observed that I do this not to add to strife and contention, but rather once for all to end them.

**Only Person Living**

I am the only living person who knows the secret history of the Four "Added " Articles. I was favoured with a lengthened interview with Mr. J. K. Popham in my home on January 26th, 1926 and during conversation I named to him that I had written this Secret History and that in my judgment it was much to be desired that this should be laid before the Committee, as no present member of the Committee knows anything of the facts. At his request I sent the facts that follow to him on February 3rd, 1921, with the view of my statement being laid before the Committee.

On February 22nd Mr. Popham replied that he had decided that he was not the person to lay it before the Committee.

I am now an elder in the Church of Christ, both as a member and as a minister ; my first poor sermon having been preached in October, 1868. My

mature judgment is that controversy, however desirable and even necessary at times, requires certain essential qualifications, and that very few persons possess them. Many persons who enter controversy fondly imagine that they are demolishing Nebuchadnezzars image, while they are only breaking their brother's windows. Right glad should I be if all of us who love and preach the same precious truths could come together and work in harmony ; and if the following statement, painful and sad as it is, should contribute to this, I shall bewell repaid for what it will cost me.

I was assistant to Mr. Septimus Sears from the end of 1870 to his death on December 26th, 1877, aged 58.

**Sub Editor Gospel Standard**

I was sub-editor of the Gospel Standard under Mr. John Gadsby, Mr. Hazlerigg, and Mr. Hemington, from October 21st, 1874, to June, 1881; and editor of the F.C. from its commencement in January, 1875, to June, 1881. I was therefore an interested witness of the controversies of those years.

At the end of 1875, as is well known, an ungodly strife was originated by Mr. Gadsby and his helpers concerning the Scriptural teaching of Mr. Sears. This contention continued until Mr. Sears sank under it. I have preserved the letters-nearly a hundred written to me by Mr. Sears, in some of which he describes the exercises of his heart under this cruel persecution.

In October, 1377, Mr. Joseph Hatton, of Redhill, wrote an Article, in four paragraphs, intended by him to be an antidote to the teaching of Mr. Sears. This Article was approved by Mr. Gadsby, and laid before the Committee at its meeting in October, 1877; and notwithstanding the pressure put upon the Committee by Mr. Gadsby, it was laid aside for further consideration. Mr. Hazlerigg especially disapproved of it, as being calculated, and intended, to fetter God's servants in their preaching.

At the Annual Meeting in April, 1878, at the Old Bailey, this Article of Mr. Hatton's, the germ of the Four " Added " Articles, was laid before the meeting for discussion, and raised a violent storm. Mr. Gadsby, Mr. Hatton, and a few others pressed its acceptance; Mr. Hazlerigg, Mr. Hemington and many others, strongly opposed its adoption.

In a private letter to my mother, dated May 13th, 1878, I have my own notes of that stormy meeting. This letter, which came back to me at my mother's death, contains my account of this meeting; and as it was written while the event was fresh in my memory, it may be accepted as strictly accurate.

**Mr. Hazelrigg's Opposition**

Mr. Hazlerigg opposed the addition of any new Articles as unnecessary, and as calculated to limit the sovereignty of the Holy Spirit in His servants.

**Mr. Hemington's Opposition**

Mr. Hemington said: "I am here as a godly man to speak and act in the fear of God ; and I oppose them on principle. 'I was present at this meeting officially, to take notes for the Report and for the Gospel Standard for May ; and l reported Mr. Hemington's words verbatim as here given.

The contention grew so warm that 'Mr. Gadsby said he should cancel the Deed of Gift if the new Articles were not passed.

It was at length proposed and agreed that the Four new Articles should be referred to a Committee of nine, for their consideration.

This sub-committee met on Thursday, May 2nd, 1878, and consisted of the following members :--Gadsby, Hatton Hazlerigg, Hemington, Hinton, Knight, Mockford, Vine, and Wilton.

It should be stated that the Articles as proposed by Mr. Hatton condemned the use of words and expressions in preaching, rather than laying down principles.

This sub-committee sat for four hours. Hatton, Hinton, and Knight took the part of Mr. Gadsby; Hazlerigg, Hemington, Mockford, Vine, and Wilton opposed him : four kings against five, as in Genesis xiv. _

After considerable discussion, Mr. Hazlerigg took pen and ink and wrote four Articles in a modified form ; namely, very nearly in the form in which they now appear.

Mr. Hazlerigg, who had not forgotten his former attachment to Mr. Sears, pleaded very hard for the adoption of his Articles ; not so much as satisfying his own mind, but for the sake of peace, plainly stating that he was far from being satisfied with the entire transaction. Mr. Gadsby as strongly insisted on the adoption of Mr. Hatton's. It was then put to the vote, when it was found that Mr. Hazlerigg's Articles were carried by five votes against four.

**Deed of Gift threat to with draw**

When this meeting closed, the members came downstairs and had a long discussion in my presence. The drift of this discussion was to the effect that it was desirable to arrive at some definite result, and even to make this compromise, rather than that Mr. Gadsby should withdraw his gift. But I am able to testify emphatically that both Mr. Hazlerigg and Mr. Hemington strongly objected even to the compromise that had been effected that afternoon

Mr. Hazlerigg's manuscript was handed to me to copy. It was written in one long sentence, as he usually wrote, and l copied it out in four.

The next day, May 3rd, 1878, Mr. Gadsby commissioned me to prepare a new edition of the Articles of Faith, to revise the Scripture references to

the 31 Articles, and to make suitable additions to those references ; also to attach Scripture references to the Four "Added " Articles, 32 to 35, and then to send the whole to press.

This occupied me for about three weeks. I added rather extensively to the Scripture references to the original 31 Articles; so that the Scripture references as they now stand were my own careful selection. But when I came to the Four " Added " Articles I hesitated so far as 32, 33 and 34 were concerned, and left them blank.

When this was completed, l took the "copy " up to Mr. Bishop to be set in type, asking him to let me have ten proof-slips. One of these I retained for my own use ; the other nine I sent by post to the nine members of the subcommittee above named, with a note to each, stating that as Article 32 was un-scriptural, and Articles 33 and 34 were unnecessary. I had left them without any Scripture references. This I repeated afterwards to Mr. Gadsby verbally.

To my intense surprise not one of the nine suggested any Scripture confirmation; and thus Articles 32 33. and 34 have been without such confirmation to the present day, namely, for 43 years.

On the G. S. wrapper, p. xvi, June, 1878, Mr. Hazlerigg tried his best to make an apology for passing these Articles ; and again, on p. xii and xiii of July wrapper ; but it is manifest that even therein he was writing against his better judgment and conscience, as l knew at the time, and as he himself very frequently freely confessed to many persons besides m self.

In addition to this, Mr. Hazlerigg gives his mature judgment concerning the Four " Added " Articles eight years later, in his pamphlet, " A Momentous Question," published by me for him in 1886. He therein distinctly states that he entertained strong objections to those Articles, and gives the grounds of his objections (pages 27 and 28). This pamphlet should be reprinted and widely circulated. I retain the original manuscript.

When it is said that these Articles were "unanimously adopted at a General Meeting of the Societies," it should be realized that it is possible, by stating a art of the truth, to help the reader to believe either more than is true, or less than is true. The Added Articles were indeed laid before the General Meeting in April, 1879, and passed by that meeting; but it must ever be borne in mind:

1 That these meetings have never represented the Churches;

2 That the Annual Meetings of the earlier years, held in the Old Bailey, seldom consisted of more than thirty or forty persons, beside the ministers.

It may be added here that an "Article of Faith " is a definate declaration of a truth to be "most surely believed among us," having the Word of God

for its sure foundation. A mere expression of human opinion, however true, is not, and cannot be, an Article of Faith. This is the vital defect of Articles 32, 33, and 34.

**Summery**

**To sum up, we have the seven following facts :**

1 The Four Articles were added with the avowed intention of limiting the liberty of ministers in preaching. To deny this is idle and puerile.

2 They were entirely unnecessary, because what there is of any good in them is contained in the earlier Articles.

3 They were passed under a threat from Mr. john Gadsby, and were thus forced upon the Societies.

4 In their final modified form they yielded as a compromise, for the sake of peace, and to prevent a division.

5 This being so, and viewed in the light of all the circumstances, it is a. Distinct perversion of truth to say that they were unanimously passed.

6 Their addition at all was most vehemently opposed by many godly men, both in private and in public.

7 Finally : Why were Articles 32, 33, and 34 enrolled in Chancery[585] without any support of Holy Writ, after the nine men had been challenged to produce such support? Are we to expect to find grapes growing on thorns, or figs on thistles? -

With regards to the question of Mr. Hemington's signature to the Added Articles, concerning which so much strife has occurred , the exact truth is as follows. When the New Deed of Gift had been prepared, after Mr. Gadsby had revoked the former Deed in 1879, he asked Mr; Hemington to become a Trustee, and of peace Mr. Hemington agreed to do so. This being necessary for him to attach his signature to the Deed as this Trust Deed contains the 35 Articles. By signing the Deed Mr Hemington signed the Articles as a matter of course, as the greater must always include the less. But this fact by no or alters the larger fact that Mr. Hemington never his disavowed his hostility to the four "Added" Articles, nor did he ever approve of their addition to the day of his lamented death.

I think that all who knew and loved Mr. Hemington, and still rever his memory, will be well able to understand, and even appreciate the apparent inconsistency.

And now what is to be the outcome of all this? Brethren, is better for us to do here below than to write pamphlets?

585 The term "Enrolled in Chancery" has no legal significance. It never possessed any legal significance but has been used by some (but clearly, not by W Wileman) in order to inspire veneration for the GS Articles. Some have imagined that enrollment in Chancery ensures an unalterable permanence for that which is enrolled.

Whilst we are thus engaged the Holy Spirit is grieved : " Are these His doings ?" The churches are desolated; power is withheld from the ministry; there are few or no conversions; our young people are driven away ; the world rejoices ; Satan triumphs. Can we not meet together with the view of seeking peace? When the Jewish temple had ceased to be had ceased to be "Mine house," the Lord ]esus left it, never to enter it again, and said : " Your house is left unto you desolate". And it is of no use for us to ask Him to return to us until we first return to Him.

WILLIAM WILEMAN.

44 Caddington Road, London, NW2

**Annotations And References**

Upon The Forgoing "Secret History."

By The Editor.

In anual report of that Annual Meeting, hcld in April, 1878 (see G. S.1878, pp. ix to lo xii), we are told that, amongst others,the following were present : then appears a list of names of including ministers, and then the names of 11 ladies others were present we naturally conclude, when it was-as it appears to us-necessary to include the ladies, that the Articles of Faith, should look more imposing to consider, with other matters, some extra-ordinary Articles of Faith, should look more imposing. Generally these were attended by only 20 to 30 persons, in addition All money subscribers, whether men or women, possess the right to vote, no matter what his or her religious ' belief may be. This Report is most interesting. In respect to Articles XXXII. to XXXV[586] it reads:

"After considerable discussion in which several friends took part, it was resolved to leave the Articles to the consideration of a Committee consisting of the following friends :-Messrs. Gadsby, Hatton, Ilazlerigg, Hemington. Hinton, J. Knight. Blockford, Vine and Wilton: and their decision as to the Articles themselves. and also as to adding them, in their present or an altered form, to the Articles of the Society, was to be Final."

In the same issue, on page xi, we are told :

"The Committee appointed at the 'Aid Society' Meeting met at I7 Bouverie Street, on Thursday, May 2nd, all being present. After a sitting of four hours,

"It was resolved, That Articles XXXII., XXXIII., XXXIV., and XXXV., as now amended, be passed, added to the 'Aid Society and made Fundamental Articles of both Societies."

In the above "Secret History " the curtain is drawn aside, and we see, not a prayerful, humble, gracious spirit seeking the good of the Churches, but

586 Mr. Hatton drew up these Articles in one, about three months before the death of Mr. Sears.

a spirit of another nature, and finally a compromise effected. These Articles stand as the result of a threat. Probably some will be tempted to dispute the accuracy of this statement, but in the course of our historical research we have come across statements from Mr. Gadsby's own pen, which indicates his attitude. He says, when in October, 1877, he gave up the Gospel Standard' Magazine to the Societies :

" I made two reservation- (1) That should the Societies at any time depart from their Articles of Faith, my heirs or executors might take the magazine back. (2) That should l deem it necessary, I might myself take it back at any time during my life." ...

"I have revoked the Deed of Gift ; but I am prepared to execute another providing a proper understanding can be come to " (ssc Gospel Standard June, 1879, p. 292).

This revoking of the Deed of Gift took place subsequently to the formulating of the Articles in the G. S. wrapper, p. xi, of June issue, 1878.

In July issue of G. S., 1379, on page xi, Mr. Gadsby says 1 "When I gave up the Gospel Standard to our Societies, I had quite intended that the gift should be permanent : and I think it was a great pity that power was reserved to me to take it back, as it subjected me to continual temptations. from myself and others, so to do. However, I was led to see my error ; and I now, in accordance with my promise at the meeting on June 6th, unreservedly withdraw all charges of error as made against Mr. Hazlerigg. J.G."

In face of these statements there cannot be the slightest doubt that these Articles were a compromise under threat, and our Churches and ministers were thus brought into a peculiar position, amounting almost to bondage, for the sake not merely of peace but to retain the " DEED OF GIFT." No wonder strife continued.

Another point to note is that these " Articles of Faith," destitute of any Scriptural proof were enrolled as Fundamental Articles! One feels staggered, and the more deeply we have gone into these matters in our historical research the less we have wondered at the subsequent stumbling, confusion[587] and frequent controversies which have been occasioned by them. The Societies are not the denomination. The denomination as Churches existed long before these Societies have been planted in the soil so these Societies have been planted in the soil of our denomination, and are dependent more or lass on the Churches, and not the churches on them.

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The Bierton Crisis, by David Clarke, Chapter 19 Bierton a Gospel Standard Cause; And Letter to Mr Role's of Luton, ISBN-13: 978-1508465959
http://www.biertonparticularbaptists.co.uk/resources/Bierton%20Crisis%2001/content.htm#bookmark279

# 6 CONCLUSION

This author believes it only reason able to write and record articles of religion as they express those beliefs they have come to through reading the scriptures. How ever not every one has that breadth of knowledge, and spiritual sight, to understand the doctrines set forth in any set of articles of religion, and so cannot say they agree with them if they cannot comprehend the matters spoken off.

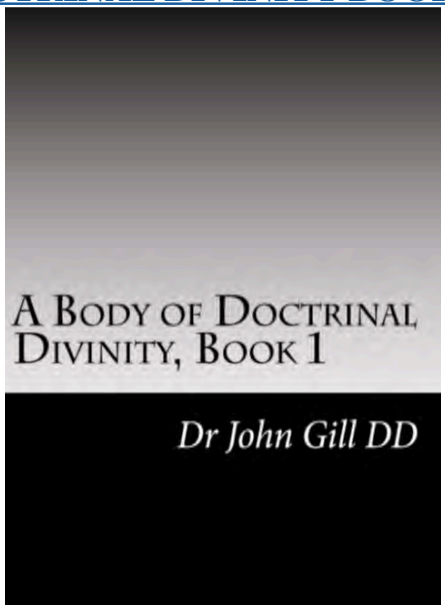
After reading these five set of articles of religion it may well be that differences of opinion may become apparent. The compilers of such articles are not infallible, and certain tenets put forward may objected to, for scriptural reasons. It is suggested that Articles of Religion may be used as teaching points in order to open up discussion, in and to edify those seeking to honour of the Lord.

There may be some points of view that effect the exact nature of salvation (soteriological) and others that relate to end time views (eschatological).

The author suggests that the various views of the so called end times scenarios cannot be really and fairly treated without a correct scriptural view of salvation, and that these Articles of Religion may serve as a platform to assist in this objective.

# FURTHER PUBLICATIONS

## A BODY OF DOCTRINAL DIVINITY BOOK 1

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3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His Immutability In Particular.

6 Of The Infinity Of God,

7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

11 Of The Will Of God And The Sovereignty Of It

12 Of The Love Of God
13 Of The Grace Of God.
14 Of The Mercy Of God.
15 Of The Long suffering Of God.
16 Of The Goodness Of God.
17 Of The Anger And Wrath Of God.
18 Of The Hatred Of God.
19 Of The Joy Of God.
20 Of The Holiness Of God.
21 Of The Justice Or Righteousness Of God.
22 Of The Veracity Of God.
23 Of The Faithfulness Of God
24 Of The Sufficiency And Perfection Of God.
25 Of The Blessedness Of God.
26 Of The Unity Of God.
27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity Of The Divine Essence.
28 Of The Personal Relations; Or, Relative
Properties, Which Distinguish The Three Divine Persons In The Deity.
29 Of The Distinct Personality, And Deity Of The Father.
30 Of The Distinct Personality, And Deity Of The Son.
31 Of The Distinct Personality, And Deity Of The Holy Spirit.

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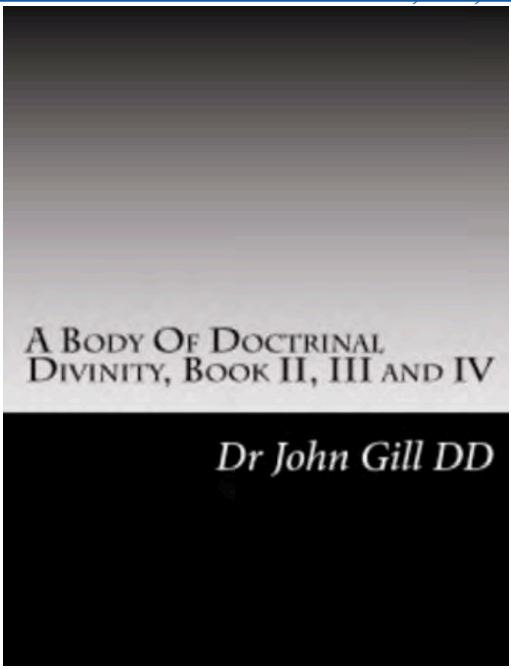


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Chapter IV Of The Eternal Union Of The Elect Of God Unto Him.

Chapter V Of Other Eternal And Immanent Acts In God, Particularly Adoption And Justification.

Chapter VI Of The Everlasting Council Between The Three Divine Persons, Concerning The Salvation Of Men.

Chapter VII Of The Everlasting Covenant Of Grace, Between The Father, And The Son, And The Holy Spirit.

Chapter VIII

Of The Part Which The Father Takes In The Covenant.

Chapter IX Of The Part The Son Of God, The Second Person, Has Taken In The Covenant.

Chapter X Of Christ, As The Covenant Head Of The Elect

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Chapter XII Of Christ, The Surety Of The Covenant.

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Chapter XIV Of The Concern The Spirit Of God Has In The Covenant Of Grace.

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Chapter 3 Of The Creation Of Man

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Chapter 7 Of The Law Given To Adam, And The Covenant Made With Him In His State Of Innocence; In Which He Was The Federal Head And Representative Of His Posterity.

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Chapter 9 Of The Nature, Aggravations, And Sad Effects Of The Sin Of Man.

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Chapter 12 Of Christ's Blessing His People As A Priest

Chapter 13 Of The Kingly Office Of Christ

Chapter 14 Of The Spiritual Reign Of Christ

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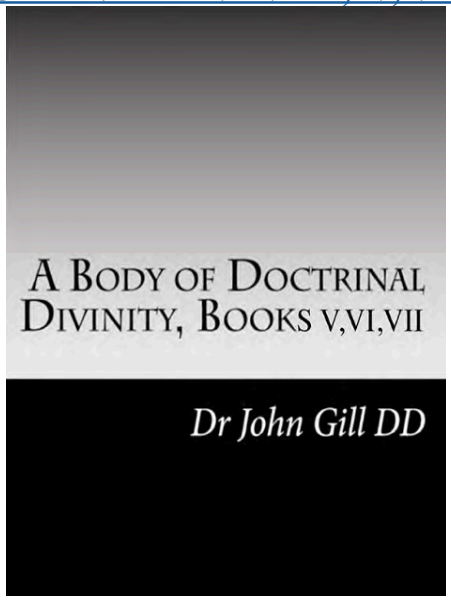


**A System OF Practical Truths**

**Book V**

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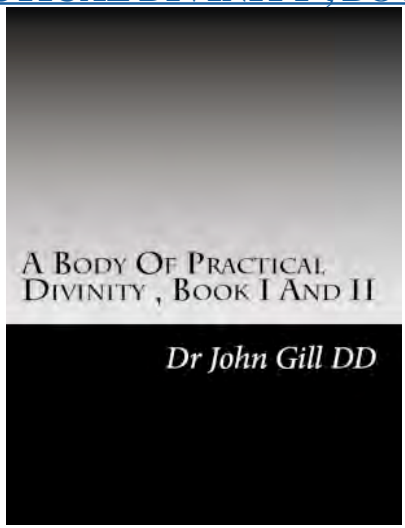


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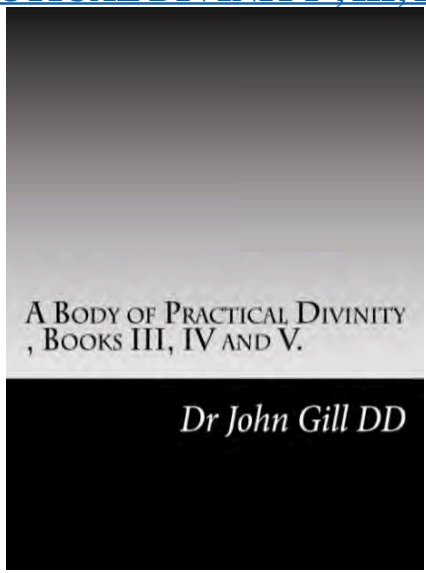



**A System of Practical Truths**

Authored by Dr John Gill D.D.

**Book III**

Of The Public Ordinances Of Divine Worship

Chapter 1 Of Baptism

Chapter 2 Of The Lord's Supper

Chapter 3 Of The Public Ministry Of The Word

Chapter 4 Of Public Hearing The Work

Chapter 5 Of Public Prayer

Chapter 6 Of The Lord's Prayer

Chapter 7 Of Singing Psalms, As A Part Of Public Worship

Chapter 8 Of The Circumstances Of Public Worship, As To Place And Time Of Private Worship, Or Various Duties, Domestic, Civil, And Moral

**Book IV**

Chapter 1 Of The Respective Duties Of Husband And Wife

Chapter 2 Of The Respective Duties Of Parents And Children

Chapter 3 Of The Respective Duties Of Masters And Servants.

Chapter 4 Of The Respective Duties Of Magistrates And Subjects

Chapter 5 Of Good Works In General

Chapter 6 A Compendium Or Summary Of The Decalogue Or Ten Commands

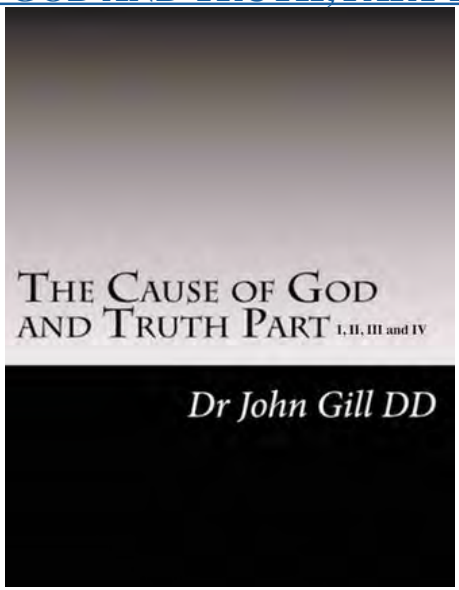
**Book V**

A Dissertation Concerning The Baptism Of Jewish Proselytes.

Chapter 1

A Dissertation Concerning The Baptism Of Jewish Proselytes Of The Various Sorts Of Proselytes Among The Jews
Chapter 2
The Occasion Of This Dissertation
Chapter 3
The Proof Of The Baptism Of Jewish Proselytes Inquired Into; Whether There Is Any Proof Of It Before, At, Or Quickly After The Times Of John And Christ.
Chapter 4
The Proof Of This Custom Only From The Talmuds And Talmudical Writers
Chapter 5
The Reasons Why Christian Baptism Is Not Founded On And Taken From, The Pretended Jewish Baptism Of Israelites And Proselytes

## THE CAUSE OF GOD AND TRUTH, PART I,II,III and IV.




Authored by Dr John Gill D.D. Created by David Clarke Cert.Ed

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another

reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

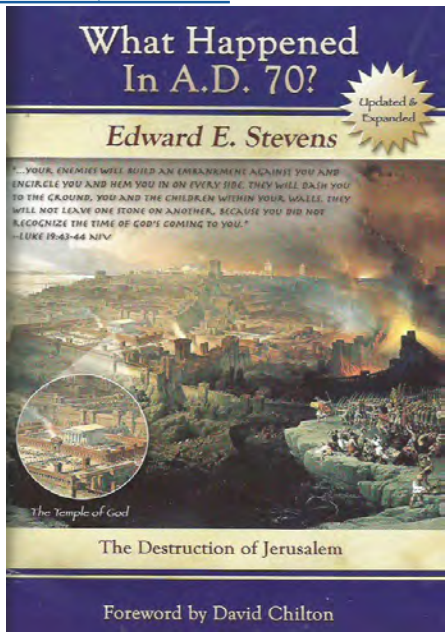
The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of

lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This new edition, with some alterations and improvements, is now published by request.

## WHAT HAPPENED IN A.D. 70


What Happened In A.D. 70?
Updated & Expanded
Edward E. Stevens
"...YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST YOU AND ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY WILL NOT LEAVE ONE STONE ON ANOTHER, BECAUSE YOU DID NOT RECOGNIZE THE TIME OF GOD'S COMING TO YOU."
--LUKE 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem
Foreword by David Chilton

Ed. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a consistent view which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more conservative on most other issues than traditional views. And there is no compromise of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {audience relevance). Two thousand yeas from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of "American English" to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture,

history, politics and economics. The same applies to Bible study. If we are really going to understand what all the "donkeys and elephants" (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are "hard to understand" (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many hove found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that the book of Revelation was written to the first century church and had primary relevance to them. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is "not of this world" and that it would "not come with observation." It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

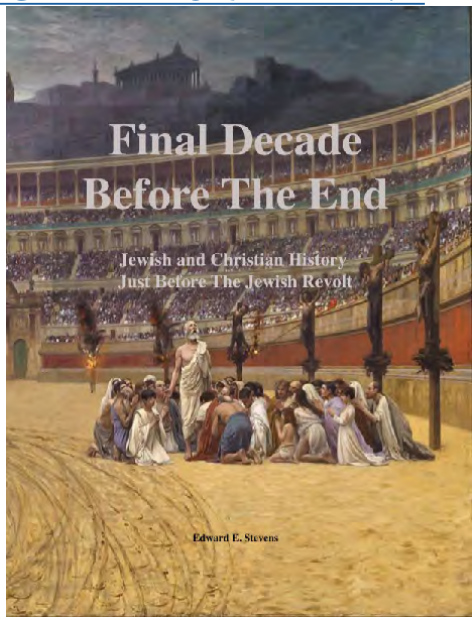
Christians are finally beginning to seek alternatives to the fatally flawed futurist interpretation. This book introduces the Preterist view.

"Preterist" simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and "search the scriptures daily to see whether these things are true" You might want to have your Bible open alongside as

you read.

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
*https://www.preterist.org/*
Bradford, Pennsylvania
April 17,2010

## THE FINAL DECADE BEFORE THE END




Ed. Stevens

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

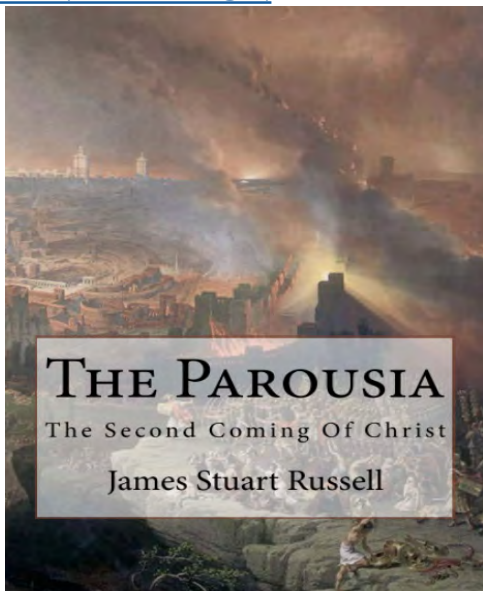
We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the endtime prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the endtime events predicted in the Olivet Discourse were fulfilled during that time of "tribulation" upon the

church and the "days of vengeance" upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens
INTERNATIONAL PRETERIST ASSOCIATION
https://www.preterist.org
Bradford, Pennsylvania
April 17,2010

## THE PAROUSIA 2ND EDITION




The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston D.D.

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled

both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The

reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

## LET CHRISTIAN MEN BE MEN

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Publisher : Independently published (15 Jan. 2022)
Language : English
Paperback : 287 pages
ISBN-13 : 979-8402754034
Dimensions : 15.24 x 1.65 x 22.86 cm

This was originally published as The Bierton Crisis 1984 and is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1832 and was a Gospel Standard cause who’s rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led

to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

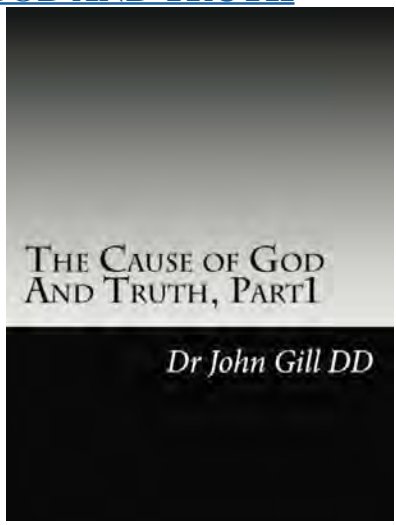
On David's return to the UK he learned a newly unelected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

## THE CAUSE OF GOD AND TRUTH




Authored by Dr John Gill DD,
Created by Rev David Clarke Cert E
ISBN-13: 978-1530739912
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THERE ARE FOUR BOOKS

**Book 1 is Part 1**

Deals with the scriptures sighted by Dr Whiby in support of a universal scheme of salvation.

**Book 2 is Part 2**

Treats the subject Reprobation, Redemption Efficacious grace, Corruption of human nature and Perseverance. .

**Book 3 is Part 3**

Treats the Doctrines of grace, Reprobation, election and reprobation, Redemption, efficacious grace freedom of the will perseverance of the saints the providence of God the state and case of the heathen.

**Book 4 is Part 4**

And treats The Doctrines of Grace and the church fathers.

The following works were undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an **objection to the Calvinists**.

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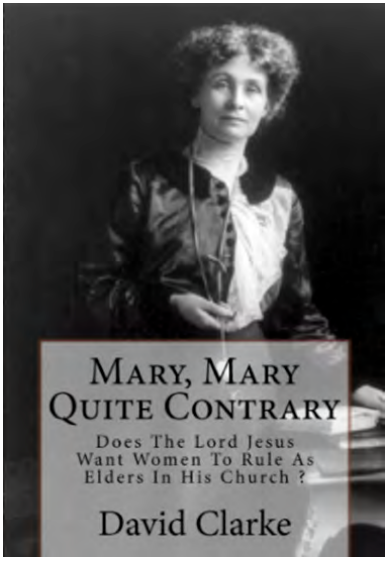
## MARY, MARY QUITE CONTRARY

Does The Lord Jesus Want Women To Rule As Elders In His Church ?




Authored by Mr David Clarke Cert..Ed.

This is a true story telling how David Clarke, the author, encountered opposition from the elders of a church, in England who were intent on appointing women as elders. David believed this was wrong and clearly going against the word of God. The New Testament forbids a woman from teaching and being appointed as an elder in a church, with good reason this is not chauvinism but the wisdom of God. It is hoped this book will be a help to many.

We live in a day of rank apostasy. That apostasy is not limited to the unbelieving world because much of it is accepted by the Christian world.

David Clarke hits head on one of the tenets of the apostasy which has exploded internationally. A time like this had been prophesied by Isaiah. Isaiah 3:12 (KJV) As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The tenet which David Clarke hits head on is the one of women preachers and women elders in the churches. Isaiah states that women were ruling over the people of God, when the men should have been in leadership roles.

The Scripture states that "they which lead thee cause thee to err." In this book you will find a confrontation between elders and the word of God. When church leaders neglect the truths of Scripture and base everything they believe on as their "personal opinion", then the paths have been destroyed for the Christian, as Isaiah teaches.

One of the outgrowths of the charismatic movement, is the teaching that women are just as qualified as men to be elders and pastors. This is not to say that women are lacking leadership qualities but the Bible is very clear that they are not to rule over men and are not to have rule in the churches. It is unfortunate that many feminized men in the church kowtow behind the concept that disallowing women rule in the churches is not showing them love. The reality is that being disobedient to the commands of Scripture is nothing more than rebellion against God. 1 Samuel 15:3 speaks about rebellion being as the sin of witchcraft. God has given specific instructions concerning the churches and their structure and who are we to claim that we know more than God.

The deep apostasy which many churches have accepted is made visible in this book but not only churches, Bible colleges have also acquiesced to disobeying the Bible and have endorsed women rulers in the church. It is a shame that those who bring the truth are considered the troublemakers in the churches. Tell me, what kind of love do you show someone when you actually help them to be disobedient to God? Will they still love you when they are in hell paying for their sins of rebellion? It is time for Christian men to step up and be men. 1 Corinthians 16:13 (KJV) Watch ye, stand fast in the faith, quit you like men, be strong. This book needs to be in the library of all Christians to help them oppose the incursion of women rulers in the church. It is still not too late to bring about a repentance on the part of church leaders for allowing themselves to be swayed by false teaching. A strong church obeys God, a weak and dying one disobeys God, regardless of how many attend.

(This is the foreword by Dr. Ken Matto)

Scion of Zion Internet Ministry www.scionofzion.com (Feb, 11 2015)